

THE BURNING BUSH, NOT CONSUMED.

Wherein, either under all deep sense of
wrath, or hardness of heart, one
may judge, whether he be the
child of God, or not, &c.

Chiefly receiving full satisfaction, concerning
the sin against the holy Ghost.

Perused by I. D. and divers other Divines.

Secret things belong unto GOD.

1. Thess. 5. 9. For God hath not appointed us to
wrath, but to obtain salvation by our Lord Jesus
Christ, who died for us; that whether we wake or
sleep, we should live together with him.



H. I.
K.

EDINBURGH,

Printed by ANDREW ANDERSON, Printer
to the King's most Excellent MAJESTY,
for James Galt, James Brown, George
Brown, Robert Stewart, and
John Redd; Stationers in
Glasgow. Anno
Dom. 1674.

THE
HISTORICAL
SOCIETY

OF
THE
CITY OF
BOSTON
AND
COUNTY OF
SUFFOLK
MASSACHUSETTS



OF THE
CITY OF
BOSTON
AND
COUNTY OF
SUFFOLK
MASSACHUSETTS

TO
the
we
ma
the
we
the
TO
the
the o
all-o
prese
in the
all-d
seem
upon
the e
as su
(affu
Gain
head
now
beyo
you
whic
can
vail

TO ALL THOSE WHO

either (for the present) thunder-bearers
with the terror of the wrath of GOD,
mourn in secret, under any sense of
the same, or feel hardness of heart :
much peace . comfort , softness, and
speedy deliverance.

DEAR SOULES,

D Though I know assured-
ly, that the plodding
thoughts of both sorts of
you, to whom I now write,
neth for the most part to be rapt up ;
the one with the imagination of vintages
all-over-turning deluge which you fear,
presently to participate you (as I think)
in the eternal never dying furnace of
all-devouring flames : the other, with
seeming substantial thoughts (grounded
upon former and present stony impeni-
ent effects) imagining your selves to be
as sure of reprobation, as though already
(assured by some Angel of the Decree)
Gains mark hath sealed you on the fore-
head as sheep to the slaughter : which
now so transporteth your hopeless souls
beyond all limits of moderation, that
you can lend your ears to hear no voice
which soundeth not of desperation, be-
cause either you think it too late, or in
vain to use the means : Or that wants

Preface to all troubled souls

over-pressing load so keepeth you down in the floods of sorrows, that you are not able to look up.

Yet could I not choose but send unto your view this little Treatise which by Gods providence coming into my hands, only for your sakes did now see the light: wishing that though of all others, I was least able to comfort you. yet that therein you might find a word in due time, which I know you shall, if you banish carnal reason, sense, curiosity, in prying unto Gods decree before you use the means, and that fast rooted natural Popery of the soul, which ever desireth to find somewhat in nature, some sense, some feeling, some goodness wherewith to be worthy in some sort, to lay hold of Christ.

I should exceed the limits of a short Epistle, if I were able to reckon up the free proclamations of the Book of God: in all which, Christ in the act of apprehending him, tyeth you unto no condition, but freely to take and lay hold. It may be, you will object, that he calleth only the weary and laden and so you say, you are not. But leave that question, whether you are laden or not: and who must be Judge (since, for the most part, in temptation you be lie your selves?) Who know

lying under Gods wrath

with not that Christ in that place, rather encourageth such to come, then precisely sheweth that only those who feel such a burden, must and can come, and lay hold? O that you were not thus injurious to the peace of your souls, so much to rely upon sense and feeling, so much debasing the strength and glory of Faith, which many times without sense, & beyond all reason, apprehendeth Christ: thus offering violence unto his Kingdom, who thus apprehended, there followeth the spirit of mourning and compassion, seeing, and other graces.

I wonder if the devil can once fatten this temptation upon you, that you must have such and such a measure of faith, feeling and repentance, to lay hold of Christ, what measure his unmeasurable subtility will be contented with? Sure I am, if he may be umpire, you may be dissolved in tears, and despair before he say, He: Your strongest let in laying hold of Christ (as may be seen by most of all your objections) ariseth from your prying into the decree of God, to be assured of your election; which because you cannot find (judging of your selves according to your former actions, and thinking God like unto you) you conclude all is in vain, you know you

Preface to all troubled souls

are reprobats, there is no hope; I begin
entertaining all threatnings, and re- refus
failing the promises. Of which pre wail
tended knowledge, if you should be atra
examined by God, as Adam was I
whence thus you know your selves ble
be naked reprobats? I imagine you you
answer with his, must needs be, thi wou
faran hath deceived and deluded you hear
so to think. no r

And indeed the truth is, that the you
most part of you look too much at the you
decree of God; your measure of sensi lay
and feeling, desiring the assurance of ind
salvation, as it were, at your first en- my
trie unto Christianity: which is the it f
glorious price and Crown; waiting wo
for you at the end of the race, if you suc
so run that you may obtain. ter

I know you would think him an sea
unreasonable souldier who should fig
desire to be a Colonel, or a General in
the first year, which is not obtained na
without long service, great valor, m
much watching, waiting, and often co
hazard of life; And that your servant ch
would much disp'ease you, in deman- w
ding his years wages before he had w
done a weeks work. Just so is your n
case, when at first you would be affu- st
red of your Election and Salvation, a
before you have done a quarter or th
half your work; nay, sometimes scarce i
begun

lying under Gods wrath.

begin the same, chiefly when you refuse the way of life, which is to walk in the means, whereby only we attain the assurance of salvation.

It may be you think me a miserable comforter, thus rather to cross you, then poure balm unto your wounds, or bewail your hardness of heart; but would to God you were no more injurious then I, in robbing your selves of the strong tower of your salvation; I mean of the way to lay hold on Christ for your life. For indeed so do I pity all of you, that if my soul were able, and could dissolve it self in tears for you, your sorrows would have an end: since I know such and so great is the insupportable terror of Gods wrath, chiefly if he, leading the main battel of his forces, fight against you, as *Jeremy* speaketh, in anger, in wrath, and in great indignation, that there is no creature but must sink under the same; but is the conclusions some of you draw from thence which I aim at, and would willingly cut down by the roots, so wit, I feel no faith, therefore I have none; I never had faith, therefore I shall never have any: My former actions have been hypocritical, therefore I am damned; My feeling is lost, therefore I shall never have it

Preface to all troubled souls

again: I never had feeling or sense
of Gods love, therefore I shall never
have any: God is angrie, therefore
he will never be appeased: The Sun
shineth not, therefore it will never
shine: It is night, therefore it will ne-
ver be day: The heart was never
moved, therefore it shall, and never
can be moved: I have thus and thus
long heard the Word, and it hath not
renewed nor moved me no more
then a stone, therefore it shal and can-
nor, for such a heart is immoveable:
I am dead in sin, therefore I can ne-
ver be alive: God is gone, therefore
he will never come again: The means
harden me more and more, therefore
I will never hear no more: I cannot
bring my heart in temper to join with
my voice in prayer, therefore it is in-
vain to bring words unto God, offer-
ring outward submissive obedience:
I cannot pay one ten thousand pounds
which I owe him, therefore I will
pay him never a penny: I cannot do
all I should, therefore I will do no-
thing: God never loved me therefore
he will never love me: I cannot re-
pent, nor ever could, therefore I nei-
ther can, nor shall: God in the terror
of wrath appeareth my enemy, there-
fore he will never have mercy, &c.
with a number of the like absurdities;

lying under Gods wrath:

ties: the verie naming whereof, may be more then confutation sufficient to any reasonable creature not infected with the like folly.

But speak now (though I grant unto you all your grounds, many of which for the most part are false lies) why may not you hope to escape, as well as others before you? Who delivered *David, Job, Joseph, Moses, Daniel*, &c. from dangers, terrors of soul, the devil, imprisonment, drowning, and Lions den? But you say, that you are in the furnace of his wrath. And why, with the three children, may you not be delivered from this fiery furnace? God is the same still, who as the Prophet speaketh, even in wrath remembers mercie: therefore why may not your Bush burn, or at least seem to burn with fire, yet not be consumed, since his mercies are over all his works, he only knowing what he hath decreed? And you who are for the present bound up in the hardness of heart; in the Name of God, I beseech you, let never this voice of desperation come from you again: *All is in vain, there remaineth no hope.* What, is it possible, no hope? Is God in heaven, who is wonderful in all his works, and doth abundantly above all that we are able to think or

A 5

speak

Preface to all troubled souls

speake; and so long dare any little worm or piece of clay, a little mote, nay not so much, in regard of him who is all in all, to say there is no hope? Ho! there remaineth always hope so long as we breath. For you know (as the Apostle speaketh) Hope that is seen, is no hope: for how can a man hope for that which he seeth? So that hope above hope, is hope indeed. O hope still to speed, as well as any hard-hearted who ever were called, as all have been before calling. What is then after effectual calling, you look upon Davids secure sleep & Submit as strong hard-hearted declining from the wayes of God, with the wonderful & hard-hearted impiety of Manasses, before calling; & the exceeding mercies of God unto them: and divers in our age, with the good thief, called home at the last hour: O learn to have a good conceit of God. It was, you know, the first thing that encouraged the prodigal son to come home unto his father, because he had a good conceit of him. Therefore think you with him, the heavenly Father hath received such and such exceeding sinners into mercie: though I have run riot, and strayed, yet have I not gone so far as they; or if I have, yet I will submit my self unto him; it may

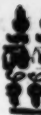
lying under Gods wrath.

may be, he will also be merciful unto me. But what shal I say? It is God who must perswade *Supper* to dwell in the tents of *Sam.* It is he who must cast down, perswade, enlighten, draw, instruct, teach, convert and enlarge our hearts, that we may be lifted up, consent, see, come, understand, be taught, converted, and run the ways of his commandments; which that he would hasten in his own good time to do, my faint, few, cold, and weak petitions, shall ever (to my power) beg for you. Only now, for conclusion, my earnest request unto you is; that since it is the custom of most of you, either in reading the Scriptures, or any other good Book, to read until you find somewhat (in your judgement) against you, and then close the Book suddenly, as though nothing there did belong unto you, that you would not so use this little ensuing Treatise: but rather, before you censure, to read it quite through, rejecting whatsoever herein you find contrary either to the word of God, or experience of the faith: which if you shal do, you shal bind me more then ever, to remain

*Tours in the All-sufficient,
not-changing, wonderful,*

EMANUEL.

I. H.



A



edu
quy

to
it
cy
m
of

10

10

1



A DISCOVERY OF

The Child of God, under all
sense of Gods most terri-
ble seeming anger.

Scholar.

Rejoyce, Sir, now at length,
in so good a time, to meet
with you, whom I have of
a long season so earnestly
desired to confer with, be-
cause of some doubts, which do much dis-
quiet me.

Minister, So do I also rejoyce, Sir, to
to see mine old friend ; wishing that
it would please God of his infinit mer-
cy to make me (an unworthy instru-
ment) of any comfort to you, or any
of his children.

S. What speak you? Comfort? Sir? I
am so far from being troubled that I doubt
of the foundation of Religion, and whe-
ther there be any need of comfort, or any
thing to be troubled for.

M. This is most strange, that any
reasonable creature should doubt of
that which the whole world hath uni-
versally

2. The burning bush
verſally taken as granted. What mea-
you in ſo ſaying, that you doubt
the foundation of all?

S. The truth is, my tormented ſoul is much
perplexed, whether there be a God or no.

M. Whence ariſeth this temptation?

S. Firſt, from great and ſtrong per-
Iſai. 28. ſuaſions, that there is none. Next, in
15 8. 59. that I ſee moſt part of the world to live as
15. though there were neither heaven nor hell.
Pl. 73. 12. Laſtly, in that I ſee ſuch a ſtrange ſee-
13 14. ming confuſion, the good being oppreſſed
1. Cor. 2. and the wicked /aping unpuniſhed.
14.

M. The ſtrength of temptation, and
Ibid. carnal reaſon (which I perceive to be
the ground of all you alledge) can be
no ſufficient reaſons to prove ſuch
dreams. And whereas you ſay, the
Iob 15. &c. wicked in this life eſcape for the moſt
part unpuniſhed: It rather proves (as
Job 20. 5. the Scripture ſpeaketh) that like har-
6. & 21. 1. red oxen, they are referred to the
26. 30. day of ſlaughter and wrath. Yet, ima-
gine your falſe fooliſh reaſons were
true, what is this then which ſo
troubleth you? Why complain you?
Why do you not then live in peace, if
there be no Deity?

S. I cannot, for I ſee within me perpetual
errors & veniations, which bereave me
of all manner of reſt; yet, ſometimes
thoughts, that I am deceived, that my A-
theiſtical opinions are dangerous: I have
there

not consumed

3

There is certainly something (I know not
what) that is to be loved, honored, & feared.

M. Then strive against your temptations.

S. I am not able.

Rom. I.

2.

M. Did not your parents train you
in the foundation and knowledge
of Religion?

2 Cor. 3.

5. John.

5. 44 &

15. 5.

S. They did, at which time we thought
ourselves in knowledge, faith, love,
possession of all graces, thinking everything
to be plain and easy. But now like a ship
which hath been a long time tossed on the
sea without all sight of land, I doubt
whether there be any such things I formerly
imagined: all my former feelings, faith,
repentance, love (in my sense) are gone
in place whereof, I remain full of all
kinds of doubtings, with which, though
I be not struck with any extraordinary
error, yet have I extreme discontent-
ments, not rejoicing in anything.

M. Certainly, there must be some
causes of your discontentment: you
must banish doubtings, and carnal
reason. Believe in God, and you
shall find ease.

S. If there be a God, this is my insatiable
doubt, that I cannot believe in him; and then
is my estate a great deal more fearful in
this, that all my actions have been hypocri-
tical, that now I find my self to be given
over to a hard heart, with a reprobate
sense.

Rom. 7.

22.

4 The burning bush

2. Cor. 3.

5.

Ps. 58.

11.

He. I. 15

Gen. I. I.

Pla. I. 24

sen/e, joined with an impossibility to fight.
 or str. v. so. grace, or (which is more fearful) so have no desire to strive for the same.

M. Before we pass any further, let us lay this infallible foundation, that most certainly there is a GOD.

S. My infidelity and doubting is such that I shall never be faulty of your mind, unless by reason I be convinced of the same.

M. There must be no disputing against received grounds & principals chiefly against this, the ground of all.

S. Yet as you remember, I beseech you show me some reasons, proving a Deity or that there is a GOD.

M. Nature itself fully proveth the same. 1. From the Creation: for the world be without beginning, so it also without ending, and so it and all therein is God, having made self, which were most absurd to think: but since it shall have an ending (all the creatures thereof tending to corruption) hence it followeth, that it must needs have a beginning, the Creator whereof is GOD. 2. The excellencie of all the creatures sheweth the same, so infinite in forms, shapes, colors, and divers dispositions, chiefly the supernatural spirit of man, not to be compared with any thing in nature. 3. Man himself sheweth that there is a GOD for one man leadeth us to another

unt

not consumed.

5

until by degrees we come up to the
first. Here I ask, where he had his
beginning? Eternal he was not, which
his miserable nature so subject to al-
teration and change well sheweth,
chiefly his dissolution (eternity and
change, like light and darkness, being
directly contrary) If it be said, this
change came by his fall, then I ask;
Whence he fell? So still, all we can
think it must lead us unto GOD the
Creator of all. 4. The well-ordered
government in the world: things in-
ferior serving still things superior, un-
less all things join in mans service, show
that there is also some supreme Pow-
er unto which he must obey. 5. The
harmonic of contrarie elements,
whereof all bodies do consist, so far
from destroying one another, that
they preserve all and agree, proveth
superior causing power. 6. The na-
tural instinct of all Nations (rather
adoring stocks, stones, and beasts, then
a Deity at all) proveth the same.
The conscience of all, being as it
were a law against us, in giving both
testimony and judgement, is a most
strong proof: For it testifieth neither
men nor Angels, neither feareth
them. Therefore it must be GOD
himself,

Further, would not our reason tell
us

The burning bush

as by and by, if we were in some fabar
built ruinous Country or City, then
there had some people dwelt, that
some hands had built the same? Shall
may we say of this world, when we
see it so replenished with so many
goodly creatures, that some great person
we did make the same, and that must
needs be GOD. Moreover, the place
of GOD, proveth that there is
GOD: For, as one saith, every place
is in regard of some what contains
in the place. So the earth is full of
worms, and such like things: the sea
containeth fishes; fair houses contain
men and women: Hell, is the place
for devils; Heaven likewise must not
be empty, it being the godliest of
the rest: when we look upon the
same, we must needs say, that there
dwells the Lord of the Countrey, the
dwells GOD himself. Lastly, but
were too tedious, I might add how
abundantly the Scriptures shew the
same: as also the event of things con-
trarie to reason, miracles, prophe-
sies, continual mercies of fruitles
seasons, &c. which Paul mentioneth
punishments in this life, with strant
judgements on divers wicked men, as
Herod, &c. with the wonderful power
of the Spirit in the experience of
faithful. Further (as one observed

se far as no volume hath ever been writ-
 , then directly in confutation of the same.
 , this. My mind is no less perplexed concer-
 ? Shag the authority of the Scriptures, whe-
 hen ver they be the Word of GOD, or not ?
 man M. The insufficiency of these
 eat doubts may soon be shewed unto you.
 t must cause , admit once that there is a
 e pl GOD, then of necessity it will follow
 re that he is King of Kings ; and that as
 y pl subordi nat temporary Princes have
 tain laws and statutes , whereby they rule
 full their states, so must needs the supreme
 the LORD of all , much more have laws
 ontaind statutes , whereby to govern the
 e pl whole world. And these must needs
 ust be the holy Scriptures.

of a S. *Perswasions are not proofs, shere;*
 n this show unto me how I may rest assured
 that the Scriptures are the Word of God.
 y, the M. There be many reasons to
 butrove , yet none are powerful to per-
 l be made , unless GOD join with the
 w time by the effectual working of his
 s comforted Spirit.

roph S. So far as you can remember, I in a
 ruit that you give me satisfaction.

oned M. The antiquity, harmony, con-
 strant, sincerity, miracles, and Martyrs,
 en, testimony of the Scriptures, might be
 powerful proofs to satisfy any in-
 of differen: person : But if unto them we
 served , 1 That great general inward
 change

The burning bush

change which suddenly it makes in
men, when but some plain sentences
thereof are dropt into their hearts, filli
ling them with horrors, so that whe
the heart is thus wounded, no othe
103. medicine can comfort or cure the
same, save the same WORD, when any
mens eloquence will not serve the
turn. 2. That great power it hath
cast down all the strong holds of
and satan, when they join for destr
tion of the soul. 3. That humble an
Jer. 23. rich poverty thereof, that in a sob
29. yet lofty stile, it far surpasseth (in ex
2 Cor. 10 cellency of eloquence) all the best
4. Heb. 4 Orators of the world, containi
12. Ps. therein the founda ion of all sciences
19. 7, 8. we may rest fully assured there
Further, our own doubtings (when
satan and our own corruptions wou
perswade us, that it is not Scripture
strongly prove the truth thereof: for
Job. 8. satan is a liar, and the father of lies.
44. therefore, if it were forged, he wou
Ps. 119. contend for maintenance thereof. And
99. also we may see those who most
dy and practise the same, most holy
and wise. Contrarily, the others m
prophane. It were tedious to reckon
up all, how miraculously it hath been
been preserved in all ages, how tru
Prov. 1. all the prophecies have been and
23, 24. accomplished, both in the reject
25, &c. wandri

standing of the *Jews*, the calling of *Deu. 28.*
Geniils, incarnation of *CHRIST.* 64. 65.
 filming of *Antichrists*, &c. How &c. 11a.
 though it were written many years 40. 6. &
 though, it meeteth with all new sins: 1. & 11.
 the powerfully being alledged in & 53.
 enayer, it wrestleth with *GOD*, offe- 2 Thes. 7
 with violence to the Kingdom, quye- 8. &c.
 ath the soul, keepeth off judgements,
 of and obtaineth mercies, &c. How of
 other writings, this only is written
 e at the heart: so that at the hour of
 death, when other knowledge (whol-
 n es, or in gear part) vanisheth, this is
 be oft fresh in our memories, both for
 in our own comfort, and instruction of
 others, as in *Jacob, David, &c.* So that
 it is certainly the Word is not from
 when (for our nature is contrary to it
 wou from Satan (seeing he raiseth up
 our instruments against it) therefore
 : from *GOD* himself.

Q. What is GOD?

A. GOD is a Spirit, Eternal, In-
 finite, Omnipotent, most Holy, one in
 essence, but three in Persons: the Fa-
 ther, the Son, and the holy Ghost.

Q. What is the essence of GOD?

*A. The nature of GOD, whereby
 he indeed GOD is, and doth consist.*

*Q. What is chiefly to be considered in
 the nature of GOD?*

The attributes of GOD.

Deu. 28.
 64. 65.
 &c. 11a.
 40. 6. &
 1. & 11.
 & 53.
 2 Thes. 7
 8. &c.

Mat. 11.
 13.
Ezek. 36.
 26.
Jer. 32.
 40.

Ge. 48. 3
1 Kin. 2.
 2. 3. &c.
John 4.
 24.

Rom. 1.
 20.
Pl. 139.
 6.

Isa. 66. 1
Gen. 15. 1
Le. 19. 2.
Deu. 6. 4
Ma. 28.

19.
Gal. 4.
10. Bre.
 14. *Rev.*
 1. 8.

S. What properties are chiefly to be considered in the nature of GOD, concerning his creatures?

Rom. 9: 1 *M.* Two principally

22: 23. *S.* Which be they?

Eph. 2: 4: *M.* 1. His Mercy. 2. His Justice

Tit. 2: 3: 3: *S.* What is the object of his mercy?

45: 6: &c. *M.* Mans misery.

Ge. 2: 18 *S.* What is the object of his justice?

Eze. 18: *M.* Sin.

4. *S.* What is sin?

Rom. 4: *M.* The transgression of the Law

31. *S.* What is the reward of sin?

1 John 2: *M.* Death temporary and eternal

4: 4: Rom. 1: both in soul and body.

6: 23: 16 *S.* But how cometh it to pass that sinners are rewarded?

Gen. 27: 17: *M.* By reason of the anger or wrath of GOD against all manner of sin in all manner of persons.

Rom. 1: 12 *S.* Is anger in GOD a passion as in man? Or may we think that there is anger in GOD?

1: 18: 9: *M.* No.

Isa. 29: 4: *S.* How then must we consider the wrath of GOD?

2: 2: 2: *M.* 1. His most just will, and merciful decree, in punishing sin, must be considered. 2. His threatenings against sin. 3. The punishment of sin itself.

Joh. 3: 36 *S.* What kindled the wrath of GOD?

Rom. 1: 18 *M.* Sin.

Ho. 1: 9

ly 80 S. But do you think GOD so be in
s. 100 sort angry with all mens sins?

Eph: 2: 93

M. Yea verily, both against the
s. 100 of the elect and reprobate:

Rom: 20
232

S. Why so?

Psal: 5: 45

Justi M. Because all sin in all persons, is
s. 100 rectly against the holiness of his
s. 100 nature.

lice S. Do you therefore think that the
s. 100 word of GOD is kindled against all
s. 100, in all men alike?

2 Sam:

he L. M. No.

14: 15:

? S. How can that agree with the former,
s. 100 that GOD is angry with all sins, and is
s. 100 angry yet alike against all sins in all
s. 100 that sins persons?

M. Because that CHRIST JESUS
s. 100 or with taken away that anger from the
s. 100 er of it, suffering himself that which was
s. 100 cunto them.

1 Thes:

1: 10:

Isa: 53:

4 2 Cor:

15: 3

ion a S. Show me then how GOD is an-
s. 100 ger against the elect, and how against the
s. 100 reprobate?

Deut: 9:

19: 23

25.

der of elect? First, when he decreeth to
s. 100 astise his sin. Secondly, when he
s. 100 and meaneth his sin. And lastly, when
s. 100 anish indeed (in mercy for a while) cha-
s. 100 threeth them, for their further salvation.

Mic: 7:

9

is a S. How is GOD said to be angry with
s. 100 reprobate?

Rom: 9:

24:

Pl: 78:

G M. When in this life (according
s. 100 his former decree) he punisheth
s. 100 them

12 The burning bush

Rev. 14.
10, 11.

them with perpetual hardness of heart, or any kind of judgement; and in the life to come, poureth out the vials of his wrath and indignation upon them for evermore.

S. What necessity is there that the wicked should be punished for ever?

Pl. 2, 12.

M. Because they do bear their own sins, and the punishment due unto them, not having Christ to free them.

S. But cannot the wicked relieve themselves?

M. No.

S. How so?

Pl. 49, 7.

M. Because not being able to satisfy the Majesty whom they have offended, they must of necessity endure his wrath for ever.

S. What is the reason that their sufferings cannot satisfy?

Pl. 49, 7.

M. Because they are but finite creatures, not being able to satisfy the infinite offended Majesty; therefore they must suffer for evermore.

1 John 3.

S. What may we learn from hence?

Rev. 19.

M. That it is a terrible thing to fall into the hands of the living GOD.

15.

S. What lesson of comfort may we learn from it?

Rev. 5, 9.

M. That we are exceedingly bound to JESUS CHRIST, who hath merited this wrath for us.

Pl. 10.

S. How may we learn to discern the greatness of this wrath?

12.

hear. **M.** Look first upon the destruction
 into the Angels, 2. The curse which
 vials upon Adam, and his posterity,
 their sin; The destruction which came
 upon the first world, by the flood, 4.
 be the burning of Sodom with fire. Next,
 the sending of CHRIST in the
 world, and the wrath of GOD pou-
 red out upon him for our sins and the
 everlasting fire prepared for reprob-
 ates and angels.

2 Pet. 2.
 4. Jude
 6.
 Gen. 3.
 17. 18.
 19. and 6.
 10. and
 19. 14.
 11. 5, 35.
 6.
 Mat. 25.
 4.

Q. What should we learn from hence?

M. Three things. 1. To consider
 seriously of the greatness of the wrath
 of GOD. 2. Not to presume of mer-
 cy. 3. Warily to flee to, and eschew
 sin by all means, lest we fall into the
 hands of the living GOD.

Nah. 2. 3
 4. 5, 6.
 Deut. 2.
 39. 46.
 and 29.
 19. 20.

Q. How may we know when the wrath
 of the living God is coming?

M. First, when the word of GOD
 is takeneth not. Next, when sin abound-
 eth in the abundance of the Word,
 When GOD changeth the order
 and constitution of his creatures. 4.
 When GOD (to waken) sendeth light
 judgements, and men are never a
 whit the better.

Heb. 3. 2.
 13.
 Jer. 10.
 11. Zach.
 7. 11. 12.
 13. Lev.
 26. 19.
 20. 26.
 Hag. 1. 6.
 Psal. 78.
 32. 33.
 Rom. 1.
 20.

Q. Which way doth God use to bring
 about his wrath?

M. First, he plagueth mens souls
 with hardness of heart, and senseless-
 ness, Next, he plagueth the creatures

Deut. 28.
 23. 24. and
 29. 23.
 26. 27.
 & 66. 67.

Mat. 10.
18.

which should be for comfort unto man. Then he cometh upon the body, plaguing it with some sensible judgement often in this life. Further, pour out a sensible wrath upon the soul unto destruction. Lastly, he rejecteth and casteth both body and soul into torments for ever.

S. Who then is in the most dangerous estate?

Hos. 8. 9.
Jer. 5. 3.

M. Such who ly under the wrath of GOD, yet being senseless of the same.

S. What if they be not wakened in time?

2 Thess.
9.

M. Then they must perish in severe wrath of GOD.

S. Now, as ever you mean to see the face of GOD, and live in heaven for ever, speak from your conscience: May one who hath a long time lived under the means, the present showeth in hardness of heart which he knoweth, and in part feeleth, whether being able to help or strive against, so being and living under the wrath of GOD, conclude therefore that he is a hardened probat, which shall at no time, either repent or have a soft heart: and must we believe the words of such a party?

M. No.

S. For what reasons?

M. First, because let the party do what he can, howsoever hard-hearted

not consumed.

15

or sinful, until he be called, he is
not dead, and in the state of nature,
like unto others of the Saints, Peter,
Paul, David, &c. And therefore
once all of us were dead in sins and
despises, Bears, Lyons, Wolves, Leo-
nards, before we were tamed; haters
G O D, despiseful, proud, disobe-
dient to parents; without natural af-
fection, unmerciful by nature, and yet
have been raised from the dead: so
may such a one be in G O D S own
merc. 2. Because as when a King
both imprison any one for some offen-
ces, as it were folly for any man to
presume to say, The King will never
see such a one, nor he shall never be
sorry for his faults. Much more so were
a fit of extreme madness, in such a
hard-hearted party, to presume to
know G O D S counsel, or what in time
he will work in the heart, loosing the
restraints wherewith he is bound, since
is the LORDS promise and cove-
nant, to take away our stony hearts,
and give us fleshy ones: as also the
word of CHRISTs coming, to open
the eyes of the blind, to bring our pri-
soners from the prison; and them that
are in darkness, out of the prison-
house. 3. Because G O D hath nei-
ther appointed any certain manner or
time of calling, some being brought
home

Eph. 2. 1.
Ila. 1. 6.
2 Tim. 3.
1. 2.
Rom. 1.
30.

Deut. 9.
29. Jer.
31. 39.
Ezek. 36.
2. 27.
Isai. 43.
9. 11. 12.

B 2.

home

- Mat. 20. home at the sixth, ninth, eleven
5. 6. hour: therefore though one have
in effectual calling obtained a
heart, at twenty, thirty, for y^e or fi
years of age, he may not hence co
clud reprobation. 4. None but GO
knoweth things to come, seing
Isa. 43. 9. challenger this super-excellency,
11. 12. a proof proper only to the De
5. There is a kind of softness in the
heart which knoweth and feelerh
hardness of the same, though the pa
ty deny it; yet sure corruption disc
Bph. 5. vereth not corruption, nor nature, n
13. ture, and therefore hope remaine
6. Because, where there is disconten
trouble in mind, there is hope
GODS grace, repentance may come
in which estate (though the pa
ple d contention) yet when we
former lights vanish, sometimes bel
ved company displeasing, temptatio
to appear, unnatural wishes, unre
sonable mad desires in them: W
Mic. 7. 8. will not confess that here is mud
9. water, which (when the storms
past) may clear againe 7. The omni
tency and goodness of GOD to oth
most miserable sinners, in pulling the
spire of their hearts from their si
Dan. 4. without any cause in them; Manass
34. Acts 3. Nebuchadnezzar, St Paul, Mary, Ma
5. 6. dalen, &c, may give hope of reco

Once many other in the like state, Mark 6.
 have found **G O D S** mercies exceed 19.

being great in their conversion. Lastly,
 most certain it is, we must not believe
 or give credit to any who so affirm:
 or distressed men are not able to
 judge of diseases: no more can the dis-
 tressed mind of the estate of the soul,
 especially joined with a black devilish
 melanchol'y humor, which the devil
 both oftentimes abuse, to breed cause-
 less fear in the heart of man.

*S. Were it possible to perswade any in
 such an estate, that they are tempted?*

*M. It is impossible, while the vio-
 lence of the temptation remaineth.*

S. Wherefore?

*M. Because of the strength of Rom. 6.
 temptation and carnal reason, which 16.*

for that present hath dominion in
 them: For then the field is near won,
 when the devil is of the party disco-
 vered for a devil, the temptation
 being laid open to reason and judge-
 ment.

*S. Yet show unto me, I beseech you,
 how may we judge when one is thus temp-
 ted, or not?*

*M. There be many signs: but to
 be brief, three principally; by their
 service, language, and unnaturalness.*

S. Explain your meaning.

*M. First, for service; It is most cer-
 tain,*

2Tim. 2.
26.

Jud. 12. 6

Isa. 58.
10, 11. 12
Ps. 116.
11.

Acts 16.
16.

tain, when they are so ready to obey the devil in all things, and disobey **G O D**: to serve satan with pleasure, and **G O D** by compulsion; pulled the good duties violently, as by the hair of the head; leaving them off quickly, in that their actions show them to be tempted. 2. By their *Sbioblerb*, we may judge them to be in a strong temptation, when in some certain fits some of them dare to affirm, that they know their hearts shall never be moved; that it is impossible that ever they should be soft hearted: that because their hearts in time past could not be moved by any thing, therefore they shall, and can never be moved. And (which is more fearful blasphemy) that **G O D** cannot move their hearts, which for all the world, (free from temptation) they durst not affirm. 3. By their unnaturalness, Nature does seek by all means the preservation of nature. Now when they become so unnatural, as to avoid humane society, to think their best friends their foes, to scoff at Religion, because they have no hope, to disturb & set by all means good duties, like unto that maid who disturbed *Paul* and *Silas*, as they were about to pray, in *Lydias* house: to seek out witty arguments for the devil against themselves; to laugh at, and

not consumed.

19

ject all **G O D S** arguments from his Word, bringing nothing against them but carnal, foolish, blind reasons from the devil: to be desperat in aggravating sin, beyond the mercies of **G O D**: to reject prayer, affirming it is to no purpose: to request not to be prayed for, &c. If these be not infallible signs of temptation, then never creature was tempted.

S. What if the hardneſs of heart come ſier a precedent ſofeneſs.

M. Then there is good hope, yea, ſſurance that in **G O D S** good time, the heart may be ſofter then ever: the party ſo eſcaping from under this wrath, becauſe the gifts and calling of **G O D** are without repentance.

Rom. II.
26.

S. In how many conditions do you include men, in reſpect of this wrath?

M. In four

S. Which are they?

M. Firſt, thoſe who feel deep wrath, and yet are far from wrath, Division.

2. Thoſe who have not the deep ſenſe of wrath, and yet are far from wrath,

3. Thoſe who feel no wrath, and yet are under the wrath of **G O D**. 4. Thoſe who feel the wrath of **G O D**, and indeed ſhal periſh in the ſame wrath.

S. Who are thoſe who feel wrath, and yet are far from the ſame?

I.

M. Thoſe who have their conſcience

B 4

30 The burning bush

- Pl 38.2. Science weakened to see their sin,
 & 77. 3. to feel the wrath of GOD for the
 3 &c. same, which they hate, because it has
 Ps. 51. 4. offended GOD. They mourn for it
 likewise; not so much for fear of retri-
 bu- Verse 11. ments, as that they should have offend-
 ed so good a GOD. They desire
 for reconciliation, to be at peace with
 GOD through CHRIST. They thirst
 also for the Spirit, to cause their hearts
 Ver 12. to love that GOD, hungry for the
 grace of sanctification. And lastly,
 Jona 2.4 though they feel nothing to comfort
 them, yet above hope, under hope
 they wait still.

*S. What should be the exercise of the
 soul, under such sort of feeling?*

- Ps. 77. 2. M. First, it must have recourse to
 & 38. 7. GOD by strong cries in prayer, 2. Pro-
 & 31. 5. duce repentance, by pouring out bitter
 & 6. 9. tears unto GOD. 3. Exercise faith
 & 94. 18 in resting upon the promises of life
 19. everlasting through Christ. 4. Grow
 stedfastly to the love of GOD in his
 Pro. 22. mercy, grace, and goodness. 5. Drive
 3. it self away from the wrath, as fast as
 Ps. 7. 1. 2 may be, lest it be devoured thereof.
 John 3. 6. Feed and meditate continually upon
 14. 15. the promise of life. And lastly, hold
 ever the eye of the soul upon Christ.

*S. Who are they who have not a deep
 sense of wrath, and yet are far from the
 wrath of GOD,*

M. First, those who never have felt wrath, but alwayes peace. 2. Those who have felt the temptations of despair and doubting, yet afterwards have obtained peace. 3. Such who feel a hardness of heart, and can have no present relief.

S. Who be they who have never felt wrath, but alwayes peace?

M. Those whom GOD at their first conversion hath called with much sweetness, in melting their hearts by little and little for their sins. Next, such on whom GOD hath poured out a sense of his love, working in them a persuasion of mercy, with joy, renewing the mind: working a Rudy of holiness, a hatred of sin, & a love of righteousness.

He. 1. 14

As 16.

14. 15

&c.

As 8.

29.

S. Who be they who have found the temptations of despair and doubting, and yet afterwards have found peace?

M. Those whom GOD hath enlightened to see their sin, & the wrath of GOD for them, and been terrified doubting of their salvation and election: yet God afterwards smiteth upon their souls, roughing them with a sense of remission of sins, election and glory: whereupon cometh that peace of GOD which passeth all understanding, and that joy of the holy Ghost, unspeakable, and glorious.

As 2

37. 38.

&c.

And 9. 9.

19.

1 Pet. 1.

9.

S. Who are these who feel the hard-

B 1

ness

ness of their heart, yet are not able to shake
off the same?

Isa. 63.
17.
Pl. 31.
22.

M. Those who have once felt the
mollifying power of the Spirit, the
light which draweth the soul to see
self, and its own vildness: to see all
G O D in the face of J E S U
C H R I S T, and yet in the present
find a kind of deadness within.

S. How may it be known that one
is not under the wrath of God in such
a disposition?

Pf. 77. 5.
6. 10.

M. First, such a one must look back
unto his former experience, remem-
bering the dayes of old, and the year
of ancient time, and next again unto
his present disposition.

S. What must the present disposition
be?

Pf. 42. 1.
2. 3. &
30. 7.

M. A sense of hardness, deadness
and blindness; a sad heart for the ab-
sence of G O D, with a longing for
his blessed presence.

S. What must be the exercise of one
in this estate?

And. 12.
11.

M. A laboring and striving with the
heart to attain feeling.

S. Wherein must this strife consist?

M. In a wrestling with God against
the hardness of the heart, in prayer
and mourning.

S. But what if one be neither able to
wrestle, nor strive?

M.

Shal M. Yet must he speak unto GOD, *Pf. 42.9,*
and show him the disposition of the
soul, intreating him to help it for his
Christ's sake.

See i S. What if one be not able to speak for
burden and trouble of soul?

e all M. He must groan unto GOD, *Rom. 8.*
S U hold up his hands and eyes unto him, *20.*
esen desire to desire; use the outward
means (though unwillingly and with
torment) for when we are not able to
use our feeling, the outward means
may ease.

one S. What comfort can this afford to any
one, since GOD will be worshipped in
spirits and truth, which he in such a case
is not able to do?

uch M. It affordeth singular consolati-
on. 1. In that we have a feeling of
our selves, and our great misery. Next,
in that such a disposition is displeasing
unto us, 3. In that we would gladly
have it made better. 4. In that we feel
there is no comfort in heaven or earth
for us, until God comes.

bae S. How should the soul rest in such an
hard estate?

em M. Rest in hope. 2. Wait. 3. Say
to God, Give me such an heart as thou
desirest, Lord, and then require thou
of me such an heart, and such a wor-
ship as thou desirest.

reap S. Wherefore doth the Lord suffer
his people to be in such a hard estate?

Consola-
tion for
such
who (as
they
think)
not able
to serve
God in
spirit
and
truth.

Rom. 7.
21.
10.73.
25.

If. 8. 17
Pf. 16.
9.
& 40.
1.
Lam. 3.
20.

Can. 1.
3.

black down to have and feel barneſſ of
beare?

M. First, that ſo much the better
pſa. 121. they may underſtand how miserable
1. 2. (by nature) they are. 2. That they
Can. 3. may ſee where only help is to be
4. found. 3. That being humbled, they
may not be lifted up with ſpiritual
pride. Laſtly, that they may much
eſteem and cheriſh the favour of GOD
when he cometh in the power of the
means.

Cont. 3. S. In ſuch extremities, at what time
4. cometh GOD to the ſoul?

Pſa. 142. M. Unlooked for: when we are
& 143. at the brink of deſpair; or elſe when
6. 7. we have yeelded, as overcome, and
almoſt left deſiring; or then when he
giveth an earneſt and violent deſire,
which neither can, nor will be ſatiat,
untill he come.

Why
God at
firſt will
not be
found in
the
means.
pſal. 77. S. Yet why ſuffereth the Lord his chil-
Iſa. 28. dren (many times) to uſe all the means,
27. and yet not to find him in the means, be-
fore he come, that unlooked for.

Exc. 36. M. That we may know he only
22. cometh when he will: nothing mo-
I Sam. 10. 11. ving him, but his own good pleaſure;

19. Job S. What ſhould we learn herein?

48. 7. M. Not to conclud reprobation,
Lam. 2. becauſe to our feeling we find deſer-
31. 32. tion. 2. Not to meaſure mercy by
Je. 3. 12. our preſent feeling. 3. To wait untill
he

he come (though we cannot feel his presence) if it were until the last gasp.
 S. What if in the mean time there be no other sense, but of stinging torments and wrath?

M. Yet must we make claim unto his promises: in wrath beseech him to remember mercy: saying unto him with Job, LORD, although thou wouldst slay us, yet will we trust in thee. Thus waiting until he come, not being hasty, and then in his own good time, he will appear to our comfort.

S. Who be they who feel no wrath, yet remaining under the heavy wrath of GOD?

M. First such as have no effectual calling from GOD. 2. Such as have never had any true sense of the bitterness & grievousness of sin. 3. Such as are not moved with the love of the truth, neither do love GOD, or have had any sense of his love, or the earnest of the Spirit. Lastly, all such who make a show of godliness, but have denied the power thereof.

S. Now divide you those who are in this estate?

M. They are partly out of the Church, and partly in the Church.

S. Who be they that are out of the Church?

pl. 42. 71.
 Mic. 7. 8.
 9 pl. 37.

pl. 27.
 13. 14.
 Hab. 3.
 2.
 Job 13.
 15.
 Is. 28.
 15. & 94.
 7. Jer.
 31. 37.

Who they are who feel no wrath yet remain under the wrath of GOD.

Ro. 7. 9.
 Jud. 19.
 2 Ti. 3. 4.

The several conditions of this estate.

Eph. 2.
12.

M. Those who have not among them the profession of the true GOD as he hath revealed himself in his Word.

S. Who be they in the Church that ly under the wrath, yet feel it not?

1 Cor.

15. 34.

2 Thess.

1. 8.

Heb. 6. 4.

5.

Eph. 4.

18. 19.

Rom. 1.

18.

M. First, those who profess without knowledge. 2. Those who have conscience without knowledge and holiness. 3. Those who have attained light, yet fight against their enlightening. Lastly, those who through the custome of sin, are hardened so, as with greediness they run forward in all outward and inward impieties: GOD (for the present) having given them over to a reprobate sense.

S. How far may one proceed in show of true profession, and yet be under the wrath of GOD?

How
far a
person
for may
be under
this
wrath,

2 Pet. 2.

21.

Luke 1,

13.

1 Cor. 13.

Mat.

27. 4.

Nam. 13.

10.

Mat. 19.

16

M. First, he may have a literal knowledge. 2. A temporal and historical faith; yea, and the faith of miracles. 3. He may have a sorrow for sin. 4. He may have a desire of heaven. 5. He may taste of the good Word of GOD, and of the powers of the world to come. Last of all, he may have an inward restraining power to curb sin, with an outward holiness.

S. What knowledge is that which a wicked man may have?

M. Acknowledge of sin, of hell, of heaven,

heaven, of mercy, of wrath, and of Heb. 6,
Christ, and of his meritorious death, 4. Mat.
burial, resurrection, and second co- 6. 20.
ming, with all the points of Religion, Rom. 2.
15, & 20.

*S. What is the reason that this know- 1 Cor. 1.
ledge keepeth them not from this wrath? 2.
Is. 29. 13.*

M. Because it is not applyed close
unto the heart, to renew the spirit of
the mind, to change the will and affe-
ctions unto the love and obedience of
GODS truth.

*S. What kind of knowledge call you
this then?*

M. A literal knowledge, which
puffeth up, but neither humbleth, nor
sanctifieth.

1 Cor. 8.
1,

S. Who hath this knowledge?

M. The devils and reprobats, and
such who are not truly called by
GODS holy spirit.

Ja. 2,
13.

*S. What is the cause that their faith
saves them not?*

M. Because it is not wrought by the
spirit, to app'y Christ and all his
benefits unto justification and sancti-
fication.

Gal. 2,
20.

*S. What manner of sorrow is this which
wicked men may have?*

M. A worldly sorrow which causeth
death.

2 Cor. 7.
10

S. Wherefore is this sorrow?

M. Not for the right cause, but for
the terror of conscience, and the pun-
ishment of sin.

Gen. 4.
13

S.

S. What kind of desire is this which wicked men may have of heaven?

M. A natural desire, but not spiritual.

S. Why call you it a natural desire?

Numb. 23
10.

M. Because wicked men would be in heaven, for their own ease, that thereby they might escape punishment only.

S. Wherefore is such a desire natural?

Joh. 5. 35.

M. Because therein nature only seeketh the preservation of nature, and those who wish to be in heaven, only for their own ease, to be freed of pain, do only seek the preservation of nature.

S. What kind of feeling is this which wicked men may have of the good Word of GOD, and the powers of the world to come?

M. Only fleeting motions wrought by the majesty of the Word, which overshadoweth their souls.

S. What is the cause that this feeling is not the true feeling?

Jude 19.

2 Tim. 3.

5.

John 4.

16. 17.

M. First, because it is not wrought by the Spirit of adoption, after that special manner whereby he worketh in the elect. Next, because it bringeth no sure perswasion of election and glory. As also, because it neither letteth the love of GOD, nor is bound close unto GOD by a secret love.

Lastly.

Lustily because that kind of feeling
neither satisfieth, nor setteth the soul
to repose in peace upon CHRIST
JESUS.

S. What call you this restraining po-
wer which the wicked may have con-
trovise?

M. A secret general working of GOD repressing the force of nature, but with-holding his sanctifying grace, and the renewing vertue of his holy Spirit.

S. What call you this outward holiness in men wicked and perverse?

M. An outward conformity with the Law of GOD, without the inward change of mind, will, and affection.

S. Since then wicked men may be under the wrath of GOD, having so many properties of Christian professors; show unto me how in this narrow pinch of affinity, one may rest assured that he is the child of GOD?

M. What is the special thing where in you would have me to resolve you of?

S. First, I would know how to discern, when our knowledge may be called a saving knowledge?

M. If our knowledge be spiritual, it is saving.

S. What do you mean by that?

M. First, we must try if our minds be

1 Cor. 1. be rightly informed according to the
 4. 37. truth of GODS Word, Next, whe
 Psal. 119 ther our hearts love that which we
 97. and know. Lastly, we must look whether
 40. 8. we practise that which we know and
 Rom. 7. love; mourning, because we are not
 15. 22. able to obey, and strive against our
 23. 24. rebellion, that we may obey that light
 of GOD which is in our mind. This
 is spiritual knowledge.

S. But if a man neither know, love, and
 nor obey, what can he then say of himself
 save this: that GOD is greater then his
 conscience, and therefore justly may con-
 demn him?

M. Yet if there be a desire to love
 Psal. 119. and yeeld obedience unto that which
 5. 15a. 1. one knows: sometimes groaning into
 9. Jon. 2. the spirit unto GOD, sometimes
 4. Pro. 1. mourning, and constantly waiting
 23. with a heavy heart, untill such time as
 the LORD shal pour forth his re-
 newing grace; all is yet safe.

S. What warrant have we so to do?

M. His own promises.

S. Show them, I intreat you.

Mar. 5. M. Blessed are they which hunger
 6. 15a. 30 and thirst after righteousness, for they
 18. and shal be filled. Whosoever waitech on
 4. 3. me, shal never be ashamed. I will
 pour water upon the dry ground,
 and floods upon the thirsty ground.

S. Seing that the wicked have a cer-
 tain

not consumed. 31

the gain faith which justifieth not; what
the manner of faith is that which bringeth
us salvation?

Rom. 5. 1

then M. That faith which is a justifying
and before G O D.

now S. Who worketh this faith?

Eph. 2. 8.

our M. The holy Spirit.

right S. What thing is that which the soul
in apprehendeth by faith?

M. JESUS CHRIST, GOD Acts. 20.

and Man, blessed for evermore, our 21 2 Tit.

self Mediator, who was humble unto the 2. 5. Phi,

his death of the cross, for our sakes, now 2. 8. Heb.

sitting at the right hand of G O D the 10. 12,

Father, with all the rich benefits Rom. 4.

which he hath purchased to be poured 23.

out upon us in this life, and in the life
to come.

now S. How shall we know whether as yet
we have so laid sure hold of CHRIST,
as to make him our own?

re. M. First, we must mark if our souls
have perceived all sufficiency of grace
to be in him, and the God-head bodily
dwelling in him. Next, we must
look if we betake our selves only unto
CHRIST JESUS, to repose upon
him, looking for righteousness and
life only in him.

Col. 2. 3.
9 Acts 15.
11.

Then must we behold what love John 21.

we have unto our Redeemer; and try 19. 1 Pet.

whether or not we would gladly love 1. 8.

him, better then all the pleasures in
heaven and earth.

Further,

Further, we must mark if ever our souls have found joy in believing in the death and resurrection of the Lord JESUS. Lastly, look if our heart be allured with a loving language to desire for that sense and feeling we once had of him, resolving to obey him, if we were able.

Pl. 12. 7.
2. and 51
1 2.

S. Seeing that you say the wicked bring a sorrow for sin how should the elect know that their sorrow is not the sorrow of wicked men?

M. The sorrow of the elect, is a godly sorrow unto life.

S. Why call you it a godly sorrow?

M. Because it is wrought by GOD himself. 1. Because the heart breaketh not so much for shame and pain, as for having offended so loving and so merciful a Father; the piercing of so loving a Redeemer, and for grieving of the holy Spirit, our Comforter.

2 Cor. 7.
10.

Phil. 2. 13

Pl. 31. 4.

Zech. 11.

10.

Pl. 31. 11

S. What kind of sorrow is the sorrow of GOD'S children?

M. A bitter sorrow mingled with sweetness.

Rt. 40.

10. & 31.

7. 8.

S. Are the children of GOD ever affected with this grief when they are sorrowful?

M. No.

Pl. 38. 4.

5. 6. and

88. 31.

S. What other disposition then have GOD'S children in their sorrow?

M. Bitterness, and a terror.

S. Whence proceedeth his fearful estate to their sense?

M. Partly from a feeling of the absence of God, and hardness of their hearts, and partly in feeling the stings of a guilty conscience.

S. How may one know himself to be in a good estate under such a disposition?

M. First, by his former experience, that once he did feel the sweetness of Gods favour. Next, if in some measure (how small soever) he desireth above all things in the earth, the wondrous presence of God. Lastly, if he wait and hope above hope, that he who hath once begun, will never repent him, resolving, that though GOD should slay him, yet he would trust in him.

S. What may we learn from this sort of disposition?

M. First, that by nature we are separate from GOD, and GOD from us. Next, that all GODS children (until grace make a difference) are as hard-hearted as any reprobate.

S. Seeing the wicked (you say) may have a desire of heaven; what difference is there betwixt the desire of the elect and of the reprobate?

M. The desire of the reprobate, or of those in the state of reprobation before calling, is merely natural, such as

Psal. 21

1, 2. &

51. 3. &

33. 3.

Psal. 97

5. & 42.

5. 66. 10

11, 12.

& 42. 1,

2. & 84.

20. & 63

1. 2.

Rom. 4

18.

Psal. 119

Num. 23

19.

Lam. 3.

21.

Phil. 1.

6.

Eph. 2. 3

2. 3.

Rom. 3.

22, 23,

24.

Gen. 25.

32.

Num. 23

10.

34 The burning Bush

Pl: 63:6

was *Esaus* desire of the birth-right, and *Balaams* desire of the death of the righteous; but the desire of the elect is spiritual and heavenly.

S. How may we know when our desires are spiritual?

M. First, by the acknowledging of that which we chiefly desire. Next, of the end wherefore we desire it.

S. What is that which chiefly we must desire?

Eph: 3:10
17:

phi: 3:21

M. GOD in CHRIST, to dwell in our souls here by his Spirit, to sanctify and quicken us, to raise us up again in the great Day, transforming and making our vile bodies like unto CHRIST'S glorious body, to reign with him for ever.

Psal: 73.
23. &
116. 1.

Rom. 7.
24.

Phil: 1:
21, 23.

S. For what end should we desire this?
M. Even for God himself, the end of all.

S. In desiring heaven, what should we chiefly respect?

M. Not so much our own ease, as that being freed from sin, in holiness and joy, with unspeakable love (as a vessel full of glory) we may praise and magnify God for evermore.

S. Seeing the reprobate may have a certain sort of feeling, how may we discern whether our feeling be that sense which is peculiar to the child of GOD or not?

M. By the Spirit of Adoption.

S. Which

not consumed.

35

S. Which be the sure marks and fruits of adoption in us?

M. Persuasion of the love of GOD, Rom 8, 6, & 14, towards us, of our election, redemption, and glorification; joy flowing from this feeling, with increase of persuasion, and peace which passeth all understanding.

S. Yet what if the soul have no such disposition?

M. Yet must we look back unto what we have felt. Next, we must see what we desire to feel, and further, what we hope to feel.

S. How may one know whether as yet he hath ever had any feeling.

M. He must look, if ever, in laying sure hold of CHRIST, his soul hath been filled with a spiritual sweetness above all the pleasures of nature, which in some measure hath left a seal and stamp of heaven in the soul, that hath thus enabled him to discern betwixt an absence and a presence of GOD, so that he is always joyful when he hath any feeling of GODS love; by the contrary, ever sad and heavy for his absence. 1 Cor, 1- Pf 73- 24, 25, & 31, 10 & 3, 7, 8, 9

S. Yet seeing the wicked may have an inward restraining virtue to curb sin, and an outward conformity with the Law of GOD; how may it be known, whether one hath a restraining virtue of the holy Spirit?

M.

And so. 35. & 63, 2, & 88, 14,

- Exe. 10. M. This is most ealie to discern
 31. S. Explain your meaning.
 Act. 2. M. The first internal work of the
 17. Spirit, is a sight of sin which offendeth
 Zec. 12. the Majesty of God; a sight also of
 10. God who hath been offended. Next,
 Jer. 31. secret sorrow, proceeding from a ha-
 9. red to sin, with a love of that glorious
 Ezek. 20. offended Majesty provoked: then
 43. true desire to be freed of sin, with
 Pl. 51. loving heart, and earnest desire to love
 1.2. God for himself. Further also,
 Rom. 7. purpose and resolution to consecrate our
 24. secret thoughts, will and affections un-
 Pl. 42. I. to his holiness, as a living sacrifice
 & 119. I. purpose and resolution to consecrate our
 Is. 29. 9. secret thoughts, will and affections un-
 Heb. 2. to his holiness, as a living sacrifice
 1. A strife also against all the pleasures
 Pl. 119. occasions of sin, with an endeavour
 27. to keep our thoughts & affections fixed
 & 39. I. fastly upon God and his will. Lastly
 Gen. 6. as the mind naturally strayeth from
 5. God, the will being perverse, and the
 Jer. 17. affections disordered: if there be the
 9. a King in the conscience bringing true
 Pl. 32. remorse: These be signs of the opera-
 3.4. tion of the true Spirit by his renewing
 1. Cor. 7. grace.
 11.

S. Seeing the work of the Spirit is
 nothing sensible, which is felt in burn-
 ing virtues, in the slaughter of sin,
 reformation unto newness of life: what
 if (all this while) one feel nothing but a
 grievous of sin, hardness of heart, a
 blindness of mind?

M. First, he must see if he be able to discern his sin, blindness and hardness of heart. 2. Look if he secretly mislike the same. 3. Mark if he would willingly wish it removed, 4. Consider if he have desire to use, or any wayes with he might use the means, though to his feeling he is no way able to use the same. 5. Look back if at any time GOD formerly did ever give him grace to believe in him: (for that present) without any sense or feeling, even when not being able to pray, in languor, patience and hope, he waited for GODS presence 6. Consider if after earnest prayer and sorrow for sin, at any time he hath found light, joy, peace, a perswasion of mercy, with some softness of heart, the power of sin abated. Lastly, if he find this continually before his eyes; The good which I would, I do not; but the evil which I would not, that do I.

Jer. 14.
30. Rom.
7. 14.

Pf. 51.
23. Cant.
1. 4.

Jer. 14.
22. Mic.
7. 8. 9. Pf
77. 9. 10.
Isai. 8.
47. Pf. 44
17. 18. 19.
Lam. 3.
26. 32. 33

Rom. 7. 19

S. Declare thou unto me some marks of the renewing Spirit.

M. A love of GOD and his image for his own sake, being goodness and love it self. Then an unfained hatred of that which offended GOD. Lastly, a misliking of our own evil heart, with a true thirst and hunger to have it made better.

Pf. 116.
1. and 39.
21. and
51. 19

S. Can a reprobate have these marks?

M. No.



1 Thess.
2. 16.

S. *How so?*

M. Because they be the marks of election, and are wrought by the Spirit of adoption, which a reprobate cannot receive.

S. *Who are they who feel the wrath of GOD, and shall also perish in the same wrath?*

M. Those whom GOD in his judgement wakens, giving the conscience over to find the deluge of torments, the sting of reprobation; withdrawing from them his Spirit, either to seek mercy truly, or to believe that there is any mercy for them, so despairing?

S. *When doth the LORD waken such wicked men, so feel these horrors of conscience?*

M. Some sooner, some later; some Ge. 4. 4. longer before their death, as Cain; 13. some again immediately before their Mat. 27. death, as Judas. 4.

S. *What kind of sense hath a reprobate when he is thus wakened?*

M. Light, feeling, and perswasion.

S. *What light seeth he?*

M. Convicting, condemning, and Isa. 48. tormenting him 2. The great God 21. Heb. consuming fire to devour him 3. Eternity of pain prepared for him, and to Mat. 12. be given over by the Judge to be tormented for ever with the devil and his angels. 41.

8. *What feeler is the reprobate being awakened?*

M. First, that sin is bitter. 2. That there is an everlasting wrath prepared for impenitent sinners. 3. That the conscience (howsoever for a while asleep in hardness of heart) is capable of wrath. 4. That it is a fearful thing to fall into the hands of the living GOD. And lastly, that hell torments to take away all peace and comforts, bringing nothing but sorrow and un-
 1. *Ge. 4. 13.*
 2. *Isa. 30.*
 3. *1 Kings 21. 27.*
 4. *Heb. 10.*
 5. *31. Mark 9. 45. 46.*
 6. *Luke 16. 24.*

S. *Whereof is the reprobate perswaded, when he is thus awakened?*

M. First, that GOD never elected him, nor yet CHRIST JESUS hath redeemed him, and that he was never renewed by the Spirit of grace. 2. That he shall never have comfort in heaven or earth. 3. That there is an everlasting wrath prepared for him, & that he shall never come forth of that prison and torment. Lastly, that GOD and his creatures, visible and invisible, elect and reprobate, shall all be his enemies, helping to aggravate his torments.

S. *What be the degrees by which a reprobate is brought unto this torment?*

M. First, prophaneſs. 2. Impenitency.

Heb. 3. tency. 3. Infidelity. 4. Senselessness and
 12. Eph. dead security. 5. A wakening by a
 4. 19. Ge. sensible wrath. Lastly, a rejection of
 4. 13. Mat him into everlasting torments.
 22. 13.

*S. What difference is there betwixt
 the elect and the reprobate, in the sense and
 feeling of the wrath of GOD?*

Re. 6. 10
 Ge. 4. 14.

M. First, the reprobate he feeleth
 and fretteth at the same. Next, his
 torment paineth him so, that he would
 gladly be rid of the pain, but never
 truly repenteth him of the sin. 3. The
 weight of his torment (proceeding
 from a guilty conscience, and the sight
 of GOD the Judge) maketh him to
 despair, cast off mercy, turn his back
 upon GOD, and his free promises to
CHRIST JESUS; so plunging him-
 self (without recovery) in the wrath
 of GOD.

Mt. 27. 5.

*S. How doth the child of God be-
 himself in the feeling of the wrath of GOD?*

Pl. 38. 3.
 and 31. 4.
 and 51. 7.

M. Being wakened out of the
 dead sleep of sinful security. First, tor-
 ment maketh him to lament, and sor-
 row that he should have provoked
 his GOD thus to deal with him. Next,
 he thirsteth for reconciliation with
 GOD, through **JESUS CHRIST**.
 Further, he draweth near, laying his
 hold upon his promises of the Wrath
 of GOD, desiring to feel the same
 by experience. Yea, more, he feel-
 eth

Pl. 14. 49

Ch. 6. 14.
 Phil. 3. 8.

not consumed.

| 41

leth no salvation for him out of CHRIST crucified, and therefore renounceth himself, and all that is in him cleaving only to GODS free mercy & love in the LORD JESUS. Lastly, he giveth not over, but constantly waiteth, hanging still on Gods true love, and the truth of his promises revealed in his Word.

Pf. 71. 14
15.

3. Yet show unto me further, how near the child of God may come unto the wicked in the sense and feeling of the wrath of God?

M. First, Gods child will feel a'l his impediments standing up betwixt GOD and him. 2. He may have no kind of feeling, either of the love of GOD, or of his mercy, election, and redemption, or of the Spirit of sanctification. 3. Gods child will feel for his sins (in Gods absence) in his conscience, burning wrath, unquietness, and torment. 4. When he thinketh of GOD, he may be troubled. Eternitie will dash him, the conscience of him also (at that time) may bear such witness against him, that altogether he may doubt of his salvation, easily then he may be perswaded to despair: Be it at such a time it were given unto the sense of his own conscience to judge, he would willingly subscribe his own condemnation.

Rom. 7.
18. [22.
24. Psal.
22. 1. and
88. 4. 5.
and 40.
2. and 38
4. and 55.
4. 5.]

Pf. 88. 15

S. Declare then what is that manner of working by which God useth to heal soul being thus diseased?

John. 15. M. He hath a secret working for that present unselt by the patient, yet afterwards fully revealed.

S. But in such a narrow pinch, how may we judge of this secret working?

psal. 51. M. First, by that grief we have for

Luke 15. grieving of our God. 2. By that desire

18. we have to be reconciled with GOD

2 Cor. 7. for still the more grievous that the

11. torment is, so much the greater will

the desire of reconciliation be, and

the hatred to sin. 3. By that hope we

Rom. 4. 18 have above hope, against our feeling

looking unto GODS free promises

with assurance that he will come, with

this resolution, that though he de

layed his coming until our last breath

yet for all this that we would wait for

him.

Isa. 8. 17. S. When Gods children cannot feel

should they measure their estate according

to their feeling believing that God so ac

counteth of them, as for the present their

conscience witnesseth?

M. No.

S. Why so.

M. Because none may measure the

favor of GOD by their present temp

tations, seeing feeling is a false Judge

S. Yet when one having sufficient

knowledge

knowledge, walking in all the means, (so much as may be, and can for all this have no assurance or feeling of remission of sins: is not this lamentable?

M. It may be so for a while, but it is with such as with those who have a bad stomack, who though they can-
 not make use of their provisions of knowledge for the present, yet when their appetits return, they find better use of it then ever before. Pr. 119. 32.

S. God (we know) promiseth to give those who delight in him, their hearts desire: yet we see they have it not always in spiritual things, as true joy, feeling assurance of his love, &c. how doth he then fulfil his promise? Pr. 37. 5

M. It is most certain the breach is always on our part; for such look aside on other worldly matters, and not directly upon GOD, making him their sole delight, suffering their corruptions bear sway: and then it is just with GOD to take away for a time their feeling; for he seeth, if such had not sometimes a dead heart, they would have a proud heart (which is worst of all) therefore he leaveth them for a time. Pr. 51. 4. Pr. 104. 29.

S. But they gladly would be freed from both?

M. Our hearts yet are so deceitful, that GOD seeth we could not escape. Pr. 119. 17

44 The burning bush
the latter, but by undergoing the former.

S. What then should such think of themselves, who for some years together find less feeling in prayer, joy in all good duties, &c. then in former times, although they use the means?

Why do novices in Christianity have much feeling.
Psal: 77:
78: 9.

M. Such think too hardly of themselves, oftentimes without cause, raising the ground-work of their election, and calling all the pledges of Gods former favors into question: which indeed they should not do, but rather gather to many more as they can. For though they think that they had better feelings at their first conversion, yet it is not so: (if for the present they stick close unto all Gods means) for their first feelings were in a great part, rather sudden-passions, then grounded comforts: but after they come to have any true conflicts with their souls, the mud of the flesh is more purged away, and all things are more sound then at the first.

S. Yet you know, it is written that
Psal: 29: the righteous in their old age shall be full
13. 14. and flourishing, bringing forth fruit: what shall some say then, or think of themselves, when they find a decay in their memories, &c. deadness in their affections, &c. though they may not call their election in question, may they not fear some strange judgement?

M.

M. No surely: for perhaps then **Psal. 44.**
 they may flourish most of all in humi- **17:18:19:**
 lity, holiness, patience, experience,
 and such like graces, when they want
 those stirring and hot affections. Nei-
 ther ought we to look for such strength
 of memory, and lively operative
 actions of grace, in age, in sickness,
 in great sorrows and temptations, as
 at other times in young years free
 from such assaults. Nevertheless, in
 such times **G O D** giveth graces most
 fit for those times; as in age, gravity,
 ability to give good counsel, to speak
 from experience, &c. so that though
 the aged Christians have not al-
 ways most life and feeling, and stir-
 ring grace, yet are they better leaso-
 ned then young souldiers (as the Pro-
 phet speaketh) *Give thy strength unto* **Pf. 86.16**
thy servant: so have they a great deal
 more of Gods strength to walk with;
 yea, the greatest measure thereof at
 their most need: which if we should
 attain unto too soon, it would make
 us proud and secure, so say with the
 rich man, *Soul, take thy rest, thou hast* **Luke 12**
enough for many years. And therefore as **19.**
 hounds do hunt best when they follow
 the scent, nor the sight: for then they
 run a madding, and ready like to
 break their necks: So aged Chri-
 stians, though they follow by faith,

and have less feeling in sense, yet do they go on more strongly to heaven, then such who run all upon their sense.

S. How cometh it then to pass that Gods children are so addicted unto feeling, so mourning when they have lost the same; yea so troubled, that they imagine all is gone for ever?

M. Just as a prick of a pin, or some other distemper in one part of the body doth so vex us, that we for the present are so grieved with the same, that we forget that strength & health which is in the rest of the body: so the feeling and sense of GODS love being for a while lost, doth so damp with the sorrow thereof, all other graces in the soul, that for the present we can discern none, and so imagine all to be lost for ever.

a Cor. 5. 7. S. What maketh Gods children so to rely upon feeling?

M. Certainly (as I think) because they remember not that it is written. *We walk by faith, and not by sight*: and so their faith being weak, by reason they are not well clothed with their spiritual armor, having forgot their consolation; no marvel they stagger and reel to and fro, having lost the touch of that hand which had wont to guide them. So that I say, it must be want of faith, the strength where.

Heb. 12. 5

of appeareth most in the least measure of feeling.

S. Wherefore then doth God give unto his children such a measure of feeling at their first conversion, yet afterwards withdraweth the same?

M. Even as we see we may lead a little child when he is young whither we will, with apples, and such-like toys; so are we (being babes in CHRIST) led by feeling at our first conversion; then we are altogether for rewards: at which time, if GOD made us not better offers than the world, we would forsake him, and cleave unto the same. But (with the woman of Canaan) to hold out in repulses, without feeling, to gather strong arguments to move GOD again and again, argues a strong faith. Again, Christians have ordinarily more feeling at first, because then every thing is new unto them, receiving more from GOD than looked for. Neither are our prayers then so much under-prop'd with arguments as with feelings; then we come with simple suits, thinking GOD loves me, and therefore he will hear me. As little children use to come to their parents, they bring no forcible reasons; but, I pray you, Father, &c. give me such a thing: neither do their parents expect

Heb. 5. 13

Mat. 23. 22.

Pl. 116. 1

48 *The burning bush*

expect any ; but are well content
(yea gladly) to hear them ask afirst.
But when procel of time maketh
those feelings (by use) not to seem so
new, and so nor sensible , GOD hi-
ding his face , and feeling decaying,
Heb. 5. then do they begin to lay about them
with their knowledge , to labor for
Ex. 31. strong reasons in their prayers, to seek
11, 12, how to move GOD best by his na-
22, 12. ture, promises , and former mercies.
Ps. 40, And then indeed (whatsoever we
10, 11, 12 think) is the best growth in faith and
& 3, 22. all goodness ; which after the storm is
past, GODS children can see and re-
joyce , yea , and live upon the store a
good while after , having those pray-
ers which they made in their deepest
anguish, as the best pillars of their as-
surance of Gods love.

*S. Why doth God, for the most part so
long delay to give comfort and feeling
unto his children ?*

M. Not like unto some Physitians
and Chirurgians , who with needless
Ma. 9, delays put their patients to extraordi-
15, 23. nary pains : but for their good , to
make them spend prayers , whereby
1Co. 9, they are alwayes gainers : the pains
27. whereof is but the crossing of the
flesh ; which the more it is tamed, the
better it is for them.

E. What then should one do, when he

but long attended without any comfort,
or feeling?

M. When the soul would most willingly despair (because of the sense of sin, terror of conscience, & Gods absence) then believe most, lay surer hold then ever upon the promises of the mercies of God in Christ.

S. How can one say *thas* he believeth, not finding in him the fruits of faith, which are prayer, comfort, peace, and boldness?

M. Faith and lack of feeling may well stand together; yea, and great doubting, and he who believeth most and feelt least, is he who glorifieth GOD most. For when we feel, we possess (as it were) a beginning of that which shall be in heaven, We live now by faith and hope, not by sight and feeling.

S. But how should the conscience in the mean time rest, since feeling is no competent Judge?

M. Build up that Rock, against which the gates of hell cannot prevail.

S. What is that?

M. To stick close unto Christ, and unto the vertue of his death and resurrection, remembering the justifying blood of Christ, the satisfying blood of Christ, the meritorious blood.

Pst 71

14

Job 13.

11, and

19, 23.

24, 25.

2Co: 5,

7.

Pst: 36, 3

Rom: 8,

24, 25.

Matt 16,

18.

blood of Christ the comfortable
 resurrection of Christ Jesus; and
 that he came not to call the righte-
 ous, but the sinners unto repen-
 tance: that he came for the sick, and
 not for the whole; that he biddeth all
 laden and weary sinners come unto
 him; yea, and all such who are a thirst,
 to come unto the waters and drink
 freely, assuring them that though their
 sins were red as scarlet, yet that he
 will make them white as snow: as
 also he himself hath sworn, that as he
 liveth, he desireth not the death of a
 sinner, but rather that he should turn
 from his wickedness, and live; promi-
 sing that he will neither break the
 bruised reed, nor quench the smoking
 flax; but will bind up that which is
 broken, with the comforts of his spirit;
 will make whole that which is wound-
 ed, with the plaster of his precious
 blood, and bring home the lost sheep,
 rejoycing also at the return of the for-
 lorn son. His love also covereth both
 the multitude of sins, and the sinner,
 with his own shining righteousness:
 He also quickeneth and raiseth up the
 dead soul that is stinking in the grave
 of sin. And, to be short, he saith, He
 who believeth shal never be ashamed;
 but shall be raised in that great day
 with a glorious body, like unto the
 most

Joh. 29.

24.

Mat. 9.

15.

Mat. 11.

28.

Rev. 22.

10.

If. 1. 18.

Ex. 33.

11.

Mat. 22.

20.

If. 61. 1.

Mat. 10.

20.

If. 61. 1.

Luke 15.

4. 23.

Phi. 3. 9.

Eph. 2. 1.

Rom. 9.

33. & 8.

1.

not consumed,

51

most beautifull body of Christ
Jesus, and shal never be condem-
ned, but have everlasting life. This is
the Rock I speake of, and on this Rock
must the soul anchor, when it is tost
betwixt the strong winds and deep
waves of sin and everlasting wrath.
For blessed is he who believeth, though
he never saw Jesus with his eyes.
Yea, suppose one never had any
feeling of him, still waiting in hope
and languor, and resting upon the love
and mercy of CHRIST JESUS re-
vealed in the Word; This is a sure
ground to rely upon. that as GOD is
Truth it self, so he will most certainly
perform all his promises, in his own
good time, being both merciful & power-
ful to perform whatsoever he promiseth.

Pl. 91.
2. & 27.
5. & 32.
7.

Jo. 20.
29.

La. 3. 34.
25. 29.
27. 31.
32.

Jo. 3. 33.
& 14. 6.
Joh. 23.
4. 2. Ti.

*S. Yet why may not one who doubteth
of his election, reply, It is certain, GOD
is merciful, true, and powerful, but what
is that unto me, seeing that I cannot per-
ceive in particular that he hath made a
promise unto me?*

M. First I would have such a par-
ty to assure himself, that this is but a
juggling, deluding sophistry of the de-
vil to make any to pry in the decree
of GOD, to see whether his name
be written there or not, before he use
the means; for then this followeth,
that because I cannot see Gods de-
cree,

If. 43.
10. 11.
12. & 40.
13. 25.
26. 27.
28.

- tree, therefore I will use no means all are in vain: which temptation, the devil can once settle, keeping such parties from the means, then he knoweth they be sure his own; Next, would wish them to remember, the LORD is so abundantly merciful in making his promises, that he excludeth no sort of persons, neither Jew nor *Grecian*, bond nor free, high nor low, rich nor poor, but the righteousness of GOD through Jesus Christ, is in all, and upon all who believe. That there is, no exception of persons; for all have sinned, and are deprived of the glory of GOD, and are justified freely by his grace, through the redemption made in Christ Jesus: yea that Christ Jesus came into the world to save sinners, whosoever they be, excluding no sort, nor degree, from lying hold on life; much less any particular person. Rather (then) must one gather the quite contrary arguments against the devil, and carnal reason; And thus return their arguments. All GODS children (for the most part) who in former times have been called and enligned (when they were dead in sins and trespasses) at their departure from *Sodom*, were not so curious at the first to pry, in GODS decree, to know

Jer. 3.

13.32.

Gal. 3.

28.

Ro. 3.

23-24.

1 Ti. 1.

15.

Eph. 2.1.

know whether their names were writ-
in the Book of life, before they would
use the means: but they rejecting
sense and carnal reason, did by de-
grees use the means to their power;
and so by the constant use of the same,
and GODS blessing therewith, by
little and little, at length found their
eyes opened, their hearts softened, the
whole man in part sanctified, so attain-
ing unto the knowledge of his de-
ree: Therefore I will also use the
means (rather obeying GOD then
the devil) which though by and by
they prove not effectually, yet I will
wait Gods good time and who know-
eth but at length I may spread as
well as others? And so again, though
I find not my name in the free Cove-
nant of mercy, yet since it excludeth
none by name, I will hope still, though
I be most sinful: yet Christ he
came into the world to save sinners;
he justifieth all those who believe in
him, how miserable soever they be,
yet his righteousness apprehended,
covereth all their infirmities. But so it
is I am a vile sinner, laden and burde-
ned with iniquities: therefore I will
believe, and my LORD will justify
me, and I will draw near unto GOD,
and he will ease me: I will apprehend
and cleave close unto his righteous-
ness

If. 40.

31

Pf. 138.

7.

1 Tim. 1.

13.

Mar. 9.

13.

Ro. 4. 5.

& 5. 8. 2

If. 53. 4.

5.

Mar. 11.

28.

Phi. 3. 9.

ness, how vile and naked forever I be
of my self: And thus I shal escape
the midst of all tempests: For, GOD
if I be penitent, is more powerful to
forgive & heal my rebellions, then
am able to provoke his anger. Now the
ground of this consolation is the re-
vealed truth of GOD, which is as sure
if we did see him in an extraordinary
manner, both feeling and hearing him
speak unto the heart and ear, or ravi-
shing us in visions as he did to Adam,
Abraham, Isaac, Jacob, Moses, the
Prophets and Apostles, or as unto Pa-
triarhs out of heaven: for heaven and earth
shal pass away before any title of his
Word shall fall unto the ground. And
he who resteth upon this Word, on
and beyond his feeling, he resteth
upon the arm of GOD; and as GOD
is true, shall undoubtedly find delive-
rance: but he who measureth the pro-
mises of GOD by his feeling, and
thinketh that he believeth not, but
when he feeleth, he sinneth grievous-
ly, for he compareth all undoubted
verity grounded upon GOD (which
shal be performed in GODS good
time, as certainly as GOD is truth
self) with an uncertain and vanishing
feeling, which may fail us, but the
promises of GOD cannot. He
therefore who measureth his faith by

Is. 55. 8.

9.

Ps. 8. 47.

8. 9.

Eph. 3.

20

Ab. 9.

Mat. 5.

28.

Luke 1.

54.

Joh. 3.

33.

Rom. 3.

4.

Heb. 10.

23.

11. 33. 6.

7. 8. 11.

not consumed.

59

his feeling, deceiveth himself: because neither is it permanent, neither have we any warrant of the measure, time, or continuance thereof; seeing the LORD cometh when he will, and as he will, as he seeth to be most for his glory and our good, even in our most needs. And as for the chief grounds of faith there is no need to go up unto heaven to seek for them, neither to dig down into hell to find them out: For (as Moses speaketh) the Word of truth is near unto us, our eyes see it continually, our hands handle it, our ears hear the same read and preached unto us. And he that believeth in his heart (as the Scripture speaketh) that Jesus Christ is dead and risen again, confessing him also with his mouth, shall be saved.

16. 59.
16. 17.
& 63. 5.

Rom. 10.
9.

S. What manner of working is that which the LORD worketh with the soul, when he revealeth himself unto us?

M. First, he removeth darkness; terror, and that which presseth down, and doubting. Next, he poureth forth upon the soul, 1. A sensible light; 2. A perswading light. 3. A comfortable light.

Eph. 5. 8.
Acts 26.
18. & 2.
37.

S. Explain your meaning in so saying?

M. I mean this, that when GOD worketh with the soul, he will pour out the light of his Spirit upon the same

same, showing clearly unto the party, that he loveth him, and through love hath chosen, redeemed, and in the heaven will crown him: This light bringeth joy unspeakable and glorious. This light bringeth that peace of God which passeth all understanding. And during this light, we feel that which the eye never saw, the ear heard, neither can enter into the heart of man to think of.

1 Pet. 1.

8.

Phil. 4.

7.

1 Cor. 2.

9, 10.

S. How shall we try in such experiences, whether that light we feel be the true light or not?

M. First, we must try how the soul was disposed before that light came. Next, try what sort of feeling we have in that light. Lastly, we must mark what stamp it leaveth in the heart, and how we are disposed after feeling.

S. What manner of disposition should be in the soul before that light came?

M. A darkness, deadness, and senseless with torment, at sometime doubting, and terror: a sensible absence of the power of the holy Ghost either to comfort or sanctify.

Ep h 2, 1

5, 8.

A b 2.

37.

Deut. 28

56, 56, 1

S. Doth every man feel this estate?

M. No.

S. Who then are they who feel this miserable estate of the soul?

M. None in a manner, but the children of God.

S. How

not consumed.

57

S. How may one know when the sight of his misery is wrought by the Spirit of GOD?

M. Because it is an effect of his working.

Act. 2.

S. Show me that.

37.

Eph. 1.

13.

M. It is a light which must show unto us our darkness, and it is a presence which maketh us to feel and see an absence.

S. Yet to go on, persuade me, I trust you, more fully thereof.

M. Look then first to the experience of the Saints of GOD.

Phil. 2.

6.

Saint Paul saw not himself until GOD called him; yea he thought himself without reproof. Next, let any one who is called, look unto his own experience, and he shall see there was a time when he had no feeling of

that miserable estate. Now when we

Ro. 7. 9.

shall find a change, nature cannot be

the worker thereof: For nature hath

not that light to discover unto us our

misery. We are dead in sin by nature,

and blind also; how is it then possible

for a dead man to see or feel? So that

Eph. 2. 1.

Rom. 1.

it must needs be a light, surpassing a

natural light, which sheweth unto us

our misery. Again, if it were only na-

ture which discovereth unto us our

miseries (seeing nature retaineth still

her own natural opinions;) what is

the

same; showing clearly unto the party, that he loveth him, and through love hath chosen, redeemed, and in the heaven will crown him. This light bringeth joy unspeakable and glorious. This light bringeth that peace of God which passeth all understanding. And during this light, we feel that which the eye never saw, the ear heard, neither can enter into the heart of man to think of.

1 Pet. 1.

8.

Phil. 4.

7.

1 Cor. 2.

9, 10.

S. How shal we try in such experiance, whether that light we feel be the true light or not?

M. First, we must try how the soul was disposed before that light came. Next, try what sort of feeling we have in that light. Lastly, we must mark what stamp it leaveth in the heart, and how we are disposed after feeling.

S. What manner of disposition should be in the soul before that light come?

M. A darkness, deadness, and senselesness with sorrow, at sometimes doubting, and terror: a sensible absence of the power of the holy Ghost, either to comfort or sanctifie.

Ep h 2, 1

5-8.

A 2.

37.

Deut. 28

56, 56.1

S. Doth every man feel this estate?

M. No.

S. Who then are they who feel this miserable estate of the soul?

M. None in a manner, but the children of God.

S. How

not consumed.

57

S. How may one know when the sight of his misery is wrought by the Spirit of GOD?

M. Because it is an effect of his working.

Acts 2.

S. Show me that.

37.
Eph. 1.

M. It is a light which must show unto us our darkness, and it is a presence which maketh us to feel and see an absence.

13.

S. Yet to go on, persuade me, I trust you, more fully thereof.

M. Look then first to the experience of the Saints of GOD,

Phil. 2.

6.

Saint Paul saw not himself until GOD called him; yea he thought himself without reproof. Next, let my one who is called, look unto his own experience, and he shall see there was a time when he had no feeling of that miserable estate. Now when we shall find a change, nature cannot be the worker thereof: For nature hath not that light to discover unto us our misery. We are dead in sin by nature, and blind also; how is it then possible for a dead man to see or feel? So that it must needs be a light, surpassing a natural light, which sheweth unto us our misery. Again, if it were only nature which discovereth unto us our miseries (seeing nature retaineth still her own natural opinions;) what is the

Ro. 7. 9.

Eph. 2. 1.
Rom. 1.

the cause that there was a time when we did neither see our selves, nor our misery? For if the sight of our misery were natural, we ever would have seen the same. So, because it is of grace, blind nature could never show the same; therefore the sight of our misery is by the special working of the holy Spirit.

Rom. 8.
26.

S. But Cain, and divers other wicked men, did feel their own misery; how may we discern betwixt their sight, and that of Gods children?

M. The sight which wicked men have of themselves, and their misery, it cometh after some evil deed done, being guilty, and thus convicted of the crime by their natural conscience. Next, they see the punishment, and only therefore tremble. Further, their fear is for the punishment only, as *Cain* was; As also they feel not with any continuance the miserable state of their soul to strive against it, to subdue it unto true remorse; neither can they see the wickedness of their heart, nor truly desire to have it renewed, nor brought under an heavenly sense, of Gods love and favor.

Isa. 33.
14.
Gen. 4.
13, 24.

S. Show unto me also, how seeth the child of God his miserable heart?

M. The chief thing the child of GOD looketh into, is the heart.

Isa. 63.
17.
Psal. 51.
10.

Next

text, he feeleth the evil disposition thereof. Further, he is grieved with the sense of the same. Then he thirsteth to have it made better, rather than to obtain the whole world, and the pleasures thereof. There will be still a strife (at the least) in his fire and will. Lastly, at some times GODS child will feel his heart made better then usual; that is, he will feel the hardness, blindness, unquyerness thereof somewhat abated; and light, sweetness, and peace, in place thereof. That when the presence of GOD is in the heart, GODS child feeleth one, when it is removed he discerneth it. And of the truly wicked feel not a hardness of heart, neither know they what a soft heart meaneth. It is therefore only peculiar to the child of GOD, to be able to discern rightly of his own misery and GODS mercy. *But what if one do still feel no change but hardness of heart, and blindness of mind, as yet none being able to perceive a change?*
First, he must try whether that hardness of heart he feeleth, be the work of GOD, seeing there was a change when he had not this sense. Next, mark if he be pleased with that hardness, or rather gladly would have it made better (if possible it may be). Next, though

Gal. 3.
17.

Isa. 61.
10.

Isa. 42.

3.

Mar. 5.

6.

though it were but like unto smoking
 flask: Remembring that promise; Blest
 fed are they who hunger & thirst for
 righteousness, for they shall be filled.
 Further, he must warily mark whether
 at any time he is able (how weakly
 soever) to speak, intreat, and pray
 unto **G O D** for mercy, to have the
 heart softened, &c. None can make
 to pray in any measure, save the Spirit
 yea, although there be but a sigh up
 to **G O D**, it is surely wrought by the
 Spirit. Then see, if after prayer, even
 in prayer, he hath ever obtained any
 ease or rest. Lastly, though he obtain
 no ease, yet let him look if he would
 gladly have a soft heart in some mea-
 sure (howsoever weakly relying upon
 the Word) hoping that **G O D** in his
 own good time will come, therefore
 waiting in patience.

S. What learn we hence?

1 Cor. II.
 12.

M. First, that the sight of our self
 cometh not of our selves, but of **G O D**.

Mat. 5.

2. That we are in a blessed and happy
 estate, when we have a sense and feel-
 ing of our misery, being displeased
 therewith, and desiring from our
 hearts to have it removed. 3. That

Mat. 13.
 16. Luke
 10. 24.

such an estate, we are those whom
 whom **G O D** is now a working, if
 be able to discern betwixt a soft
 a hard heart, betwixt the light of
 the Spirit.

spirit, and the darkness of nature.
 That when we obtain but some
 piece of desire, and sometimes some
 little grace to pray, with a little hope
 reposing upon the Word of God; that
 albeit to our feeling God is not near
 unto us, yet that in his own good time
 he will come again: so that as truly as
 we feel an absence, desiring his presence,
 he will as surely satisfy our desires,
 letting us feel his blessed presence.
 Lastly, though we be but as bruised
 reeds, and smoking flax, having nothing
 to boast of, either of holiness or feel-
 ing, as the least of all Saints, yet that
 God will neither break off our longing,
 nor quench our desire. And so that
 finally we are in the state of grace, nor
 withstanding all hellish temptations.
 S. How should we try whether that
 be true light or not, which in the time
 of feeling is felt?
 M. If we mark in the time of feel-
 ing, wherewith the soul is filled.
 S. What then filleth the soul?
 M. An unspeakable power, which
 transformeth the mind, with a sensible
 presence of that great light, making the
 soul to exult, and rise up in joy, & rest
 in peace, and triumph in persuasion.
 S. Whereof is the soul thus persuaded?
 M. Of the love of GOD unto us in
 JESUS CHRIST, in our election and
 redemption;

Mich. 7.

9. Hol. 14.

Isai. 42.

Rom. 8.

6.

John. 3. redemption; that he hath loved and
 16. Eph. given himself for us: so that by him
 2. 4. Rom. being saved from condemnation, we
 8. 1. 17. shall be crowned with him in glory for
 evermore.

2 Cor. 2. S. Who worketh this persuasion?

19. M. The Spirit of GOD, which
 searcheth the deep things of GOD.

S. Have not GODS children the
 sense at all times of this persuasion?

M. No.

Isa. 54. S. When is it felt then?

7. 8

M. At some times only, or when it
 pleaseth him to reveal himself, for his
 own glory, and our comfort, accord-
 ing to his own good will.

S. Have not all the children of GOD
 a like measure of feeling?

M. No.

S. What if all ones life-time he never
 have felt any such sense, as you speak of?
 may he therefore conclude that he is one
 of those in whom the holy spirit dwelleth not?

M. That followeth not, that he
 should reason thus: I feel not, nor ever
 felt the joyes of the Spirit, therefore
 he is not within me; and I shall never
 feel the same. This is a false conclu-
 sion. The holy Spirit may be in one
 (as it was in a whole Church) even
 when he feelth hardness of heart,
 terrors, and doubting.

Was not the Spirit of GOD

Lam. 3.

18.

not consumed.

63

those Saints, who do complain, and *Isa. 3. 17.*
command of GOD thus; O LORD, *Isa. 27.*
why hast thou made us to erre from thy
wayes, and hardened our hearts from thy *Isa. 31.*
tear? Was not the holy Spirit in the *52.*
Prophet David, who suffered the ter-
rors of GOD from his youth, with
doubting of his life?

S. Yet declare what that stay is which
should uphold one in such a tempta-
tion?

M. First, to look unto GOD;
Next, unto our own heart.

S. What is to be considered concern-
ing GODS part?

Rom. 8.
28.

M. First, that all things (as the
Scripture speaketh) work together
for the best unto those who love
GOD. Next, that GOD cometh
when he will, chietly in our most *Mat. 1. 23.*
need. 3. That GOD hath all the
hairs of our head numbred, so that
nothing cometh to pass without his
gracious providence: And thus must
we assure our selves, that it is his ble-
ssed will to hide himself from us for a
little. 4. We must remember that God
is mercy and wilddom it self; and that
his mercy moveth his Majesty to give his
presence: but wilddom directeth that
presence, as he thinketh most expe-
dient to his glory and thy good. So
that he is but foolish who fretteth in

Isa. 54.
71. Zion
34. 6.

Pa

impatience

2 Kings 4.33. impatience, because GOD comes not unto him at his pleasure, seeing

Deut. 8.

10. Jam.

1. 2. Ps.

40. 19

he (who is wisdom it self) knoweth best his own time. Lastly, we must remember that GODS will in thus leaving us, is to try whether waiting feeling we can in faith believe his promises, resting and waiting patiently upon him in humility until he come.

8. What should be considered concerning our own heart?

Eant. 3.

1. 2.

Ps. 10. 11

and 42.

And 84.

2.

Isai. 8. 17

and 25. 9

Mat. 2. 3

M. First, to mark if we find a want of GODS presence, discerning an absence, 2. We must mark whether this absence doth grieve us, 3. Mark if we hunger and thirst for his presence, 4. We must be sure that either we use the means of the Word and prayer, or at least have a desire to the same, suffering others to do for us that we are not able to do. Last of all we must try whether we have resolved to wait in hope, resting upon his promises, in patience, with a constant desire until he come.

S. But seeing the Saints of GOD have not still a like measure of feeling show (as near as you are able) what is the greatest measure of feeling they find in this life, and the least measure they attain unto?

2 Cor. 12.

1. 2.

M. The greatest measure is, when one is ravished with an unspeakable presence

presence

presence of God, so that the senses of the body are not felt, but overcome with that fulness, which then the soul receiveth, as Paul was ravished: or by an extasie of revelation and visions, as befel unto Peter, and the Prophets: or when the presence of God is felt in the Word, either read or preached, or in prayer, that it filleth the soul with an unspeakable joy, and a wonderful peace of conscience which none can understand but he who feeleth the same. Again, the least measure which the Saints feel, is either under terror, or in the times of peace.

Rev. i. 10.
Act. 10. 3.

Act. 4.
31.

S. What is the least sense which the soul attaineth under terror?

M. The estate of the party must be considered, if he hath been effectually called or not.

S. What is the disposition of the child of GOD under terror, who hath never been called, but for the present is a patient in the act of calling?

M. Bitterness, doubting, terror, in the feeling of sin and wrath; yet there is a kind of weak desire, with a hope (although weak) raised by the holy Spirit, to wait for better.

Act. 16.
29-30.

S. In such an estate, how is the soul supported?

M. By a secret & powerful presence of God, although for the present it be not felt.

2 Cor. 12.

Jer. 17. 9.
Math. 5.

S. What is that which weakneth
this presence?

M. Grace to seek grace, grace to
languish for grace, and grace to wait
in hope until GOD come.

S. If the child of GOD have been called
and have tasted how gracious the LORD
is, what is his disposition under terror?

M. He is possessed, either with
blind terror, or with a terror proceed-
ing of guiltiness.

S. What do you call a blind terror?

M. When one is smitten with
confused fear, not knowing the cause
nor wherefore.

Ps. 77. 3.
Lam. 3. 13

S. What is the disposition of the child
of GOD in such an estate?

M. The soul is stupified, dazed,
and amazed, almost devoured and
swallowed up with the fear. Next,
there remaineth a certain memory of
the presence of GOD once felt.
Lastly, the soul is secretly supported
by the Spirit of GOD to wait, so that
for all this it despaireth not finally.

S. But what if the fear proceed of
guiltiness?

1 Sam. 7.
5. Ho. 12.
Lam. 1.
Ps. 4.
1.

M. First, GOD giveth grace to
pray for remission of sins. 2. He mel-
teth the heart for offending of him.
3. When we cannot sorrow with
tears, there will be languishing sighs.
4. The remembrance of by-past ex-
perience.

experience, yeeldeth some comfort.
Lastly (though at sometimes scarce
there be any hope felt) yet the soul
will wait for comfort.

*Q. Show then what is the least mea-
sure of feeling which the child of GOD
hath in the times of this peace?*

M. A sense of the hardness of his heart which he cannot possibly get
softened: a sense of impenitency, infi-
delity, blindness of mind, deadness of
spirit; an inability to strive against
the heart, and the evil disposition
thereof with any spiritual battel, only
there may remain some weak desire of
a better disposition, a smal kind of dis-
contentment with the present estate
of the soul, with now and then some
heavy faint stoll sighs, looking up un-
to GOD for some help.

Isa. 63.
17. Lam.
1. 18 13.
16.

*Q. What is the cause that GOD will
have his Saints to feel such terrors and
tings of conscience?*

M. First, that they may know that
sin is bitter and fearful. 2: That they
may understand that GOD is angry
against all sin, and hath treasures of
everlasting wrath ready to be poured
out upon impenitent sinners. 3. That
thereby the Saints may learn to hate
and detest sin so much the more.
4. That they may resolve to follow af-
ter holiness, striving to eschew the

Pl. 1. 35.
Lam. 3.
29.
Heb. 12.
1.
Jude 23.

Pl. 116. garment spotted with the flesh. 5. That
 I. so much the more dearly they may
 love Christ Jesus, who hath washed &
 redeemed them from their sins, and
 that most terrible wrath which burneth
 for evermore.

S. *What is the cause that GOD will
 have his Saints to feel hardness of heart,
 and the miserable estate of their souls?*

M. First to make them understand
 how barren, dead, filthy lepers they
 are by nature through the corruption
 of sin. 2. That in this feeling of them-
 selves they may be humbled, and tru-
 ly acknowledge their misery, in shaa-
 ming and condemning themselves, that
 God in such a sensible confession may
 be glorified. 3. To make them the
 more gladly and joyfully long for the
 coming of Christ. 4. That when
 they do feel, they may learn to discern
 how precious a heavenly presence is:
 so ever thereafter so much the more
 careful to intreat the same, and more
 thankfull for all manner of comforts.
 5. That the Saints may know and un-
 derstand, that albeit they find some-
 times GOD working within them, as
 indeed they do, yet that the strength
 of corruption is so great, that it quench-
 eth these sweet and holy feelings, as al-
 so that we may know our weakness and
 infirmities to be such, whilst we walk in
 this

Pl. 116. 5.

Pl. 116. 36.

31. & 20.

43.

Can. 34.

that this tabernacle of clay, that we are I Cor. 19
not able to retain a constant spiri- 14.
tual presence. Last of all, that we may Ps. 51.
afterwards pity, & be so much the more 23.
merciful unto others in the like e-
state.

S. What may we learn hereof?

M. First, that one sense and feel-
ling is not enough, but GOD in mer-
cy must multiply feeling after feeling,
and grace after grace. Next, that we Phil. 1.
should long to be freed of this body 23.
of sin and death, to be clothed with 2 Cor. 5.
our heavenly husband in glory, there 1 Cor. 13.
immediately to see the face of GOD
there to feel an everlasting presence
without any absence.

*S. Is it possible that GOD can be in
the heart when we feel the hardness of
our hearts?*

M. It may be so.

S. How may that be known?

M. First, by the feeling of the evil.
2. By the extream sorrow, heaviness,
and discontentment for that evil
disposition. 3. By that remaining de-
sire, to have the soul truly touched
with a sensible presence of GODS
holy Spirit, with a desire to strive,
when we are not able to strive.

*S. What manner of stamp leave this
light in the heart (being now departed)
in the time of hardness of heart?*

Pl. 16. 20 M. First, it confirmeth and setteth the soul to rest upon that God whose presence was once felt. Next, it maketh the soul still hold to draw near unto GOD. Further, the memory of that former presence bringeth comfort in temptation, because we have felt such light as hath sanctified and renewed the mind, will & affections.

And 77. 5. 6. Again, it maketh a man marvellous & humble, to hate sin, to love holiness, righteousness, to make choice of God, to be his sole pleasure and delight, as possible he may; to loath this present life, and the pleasures thereof; to long to be dissolved to be with CHRIST; to walk as a stranger in this world; to have his conversation in heaven, by faith and hope, as the heir and Son of GOD. The remaining stamp of this light also, maketh the child of GOD rejoice when he seeth GOD honored; and contrarily, exceeding sorrowful when he seeth him dishonored.

Phil. 1. 23. S. What is the cause that this small remaining light, hath, or can have such a stamp, and effectual working?

Plat. 1. 9. 126. M. Because this light once shining in the soul, draweth it so near unto GOD, and GOD unto it, letting it see and feel clearly in that light, that it is beloved of GOD; which when the soul enters by a strong apprehension

seeleth

feelth, it answereth God with a sweet love again ; so that this sense of the love of God once shed abroad in the heart, perswading, comforting, and sanctifying the same, acquainteth the soul with God, so that neither can he forsake the same, or it finally forsake him : remaining always sad (at least when he is grieved) joyful when he is glorified, either in mercy, or in justice.

S. Is it possible for the child of God to fall into such heinous presumptuous sins as wicked sinners do ?

M. It is possible.

S. What is the cause thereof ?

M. Because that the same vileness is in the nature of the child of GOD, which is in the prophaneest reprobate,

S. I grant, the child of GOD before he be called effectually, may go on for a while in as evil a course as any reprobate, But can the child of GOD who has been effectually called, fall from his feeling and holiness, in such sins as make him the reprobate damned for ever ?

M. Most certainly he may.

S. How are you able to confirm your judgement ?

M. In place of light he may be covered with darkness ; In place of feeling and perswasion, there may come deadness and doubting ; In place of joy, terror : for softness of heart, hardness

Pf. 27. 8.

1 Joh. 4.

19.

Ro. 5. 15.

Jer. 32.

40. 1

1 Cor. 6.

10. 11.

Eph. 2. 3.

Tit. 3. 3.

2 Chron.

33. 9. 11

Pf. 51.

10. 11.

The burning bush
hardness: in place of holiness, much
prophaneis.

S. Explain your meaning in so saying.

M. It is plain that there was in Job
Job 3. ii. terror and doubting: and in the Pro-
12. and 6. phet David, sense of wrath, and grie-
49. vious fears of wrath: and in Solomon,
Ps. 40 12 a strange and fearful declining from
11 Kings good, and a wonderful practice of evil.
11. 4. 6
7, 8

S. Can the child of God altogether lose
the comfort of feeling, and be oppressed
with terror?

M. Yea truly, and that so far, that
Ps. 32. 4. the sense of sin, and the wrath of
GOD will over-burden the soul: and
David testifieth, when he saith, Thy
band was heavy upon me day and night,
and my moisture is turned into the drought
of Summer. And again, There is no-
thing sound in my flesh, because of chind
anger; neither is there rest in my bowes,
because of my sin; for mine iniquities are
gone over my head. and as a mighty bur-
den are too heavy for me. My wounds
are putrified and corrupt, because of my
foolishness. My reins are full of burnings;
and there is nothing sound in my flesh.

Yea, he further testifieth, that the in-
pr. 88, 7, dignation of GOD lay upon him.
16. Again he saith, Thy indignation preth
over me; and thy fear hath cut me off.

S. Yet declare further how far may
the child of God be cast down (feeling of
Gods

Gods absence) being in continual vexation by the apprehension of his anger, yet continuing the child of God?

M. First, the child of GOD may be driven to such an extremity and narrow pinch, that (to his feelings, GOD hideth his face from him) the LORD rejecteth his soul; and when he roareth, crying out, that he shutteth forth his prayer. Next, to his sense and feeling, he will feel the GOD of heaven to be his enemy, pulling him in pieces, causing the arrows of his quiver to enter into his reins, filling him with bitterness, and causing his soul to be far from peace. Lam. 3. 8.

Again, the child of GOD, to his feeling, may through the affliction of his soul, be at the brink of despair, and at the point of death; yet, and from his youth suffer terrors, doubting of his life. Ps. 88. 15.

Lastly the child of GOD through the manifold temptations of his soul, will be so dejected, that when he prayeth his spirit will be full of anguish & vexation & agony, thinking that GOD hath either forgotten to be merciful, or that he hath shut up his tender mercies in displeasure, that he hath overthrown and destroyed him on every side: that being gone, GOD hath kindled his wrath against him. Ps. 77. 8. 9. Job 3. 21. 7. 8. 9. 10. 11. 12. 13. 14.

Q. Can the child of God after he hath felt terror, become so senseless, that he will be hardened from the fear and awe of the majesty of God?

Is. 63. 17 **M.** He may as the Prophet *Isaiah* testifieth, when he saith, *Why hast thou made us to erre from thy wayes, and hardened our heart from thy fear?* As also experience of the Saints of GOD in all ages witness the same.

Q. How far may the child of God after his effectual calling, run ryeously in prophane loosnesse?

Rev. 2. 4. & 15. **3.** **M.** First, he may stray and fall away in his affections of love and hatred. Secondly, he may loose the reins in outward affections.

Q. How may the child of God degenerate in his affections?

Rev. 2. 4. 5. **M.** First, his love and obedience may grow cooler unto **CHRIST JESUS**, his hatred likewise of sin may be diminished, and the love of righteousness removed a little, and yet remain the child of GOD. As we see in *David*, a man after GODS own heart; and *Peter*, Christs dear Apostle, who thus for a while did fall away in their affections.

Q. What are the degrees by which the child of God cometh unto this disordered state, and loosnesse in his affections?

M. First, he suffereth the presence of

of GOD to go forth of his heart, and Jam. 2.
 the mind to be blinded. 2. He leaveth 4.
 off seriously either to seek GOD, or Pf. 32. 3.
 to mourn for his absence. 3. The vail 4.
 and snares of hardness of heart thus Heb. 4.
 cometh upon him. 4. The heart be- 12. 13.
 cometh senseless and dead. 5. The
 party thus lying open unto tempta-
 tion unarmed, sin deceiveth, with the
 incitements thereof, defiling the affe-
 ctions, perswading them to fulfil the
 lust of the flesh. 6. The sense of hea-
 ven and of hell become strangely de-
 cayed. And lastly, there may well
 abide a light to convince and convict
 the conscience thus defiled, but no
 power to resist sin in the act.

5. What should we learn from hence? Heb. 4.

M. First, to beware we lose not 12. 13.
 our peace & communion with GOD. & 3. 15.
 15.

2. To shun hardness of heart, & blind-
 ness of mind, 3. Not to suffer the
 conscience to be senseless without feel-
 ing, but ever to retain a sight and Heb. 5. 12.
 sense of sin, and the terror of GODS
 wrath for the same, with some mea-
 sure of remorse and godly sorrow.
 4. To be watchful, that the vile bewit-
 ching pleasures of sin benumb not the
 conscience, making it consent unto
 such abominations; for if we so do,
 the strength of sin will overcome us;
 and by the righteous judgement of
 GOD

isa. 12. God we shall fall into some great danger, which although it bringeth us not to hell, shall be a stain in the conscience, and as a thorn in our side all our life long.

11.

S. Is it possible for the child of God to fall into such gross sins, as those who are ordained unto destruction: the sin against the holy Ghost excepted?

M. Nothing more certain: he may fall into the same sins, and yet be no cast away. Esau a reprobate, was a fornicator. David an elect, did commit adultery. Lot an elect, was overtaken with drunkenness & incest, so also was Noah with wine: Peter an elect denied Christ. and Joseph did swear by the life of Parah: so that he hath no freedom (if Gods Spirit be absent) more then these, not to fall into such gross sins: the sin against the holy Ghost excepted.

2. Sa. 11.
11. 4.
Gen. 19.
23.
& 9. 11.
Mar. 26.
7.
Gen. 41.
15.

S. What is the sin against the holy Ghost?

M. There are six names given unto this great sin. 1. It is called a sin against the holy Ghost. 2. A blasphemy, an impious blasphemy, extremely impious. 3. A sin that never shall be forgiven. 4. A falling away, an apostasy. 5. A sin against knowledge and conscience, in great light, in despite of Spirit of grace. 6. A sin unto death.

A discovery of the sin against the Holy Ghost.
Mar. 12. 31.
Mar. 3. 29.
Luke 12. 10.

S. Why is it so diversely named?

Heb. 64.
& 10.
20.
1 Joh. 3.
16.

M. Because GOD in his Word hath been pleased so to express the same unto us: yet if we list to look more nearly into the same, we shall find sundry causes. First, it is called, *A sin against the holy Ghost*; not in respect of the substance of the holy Ghost; for the essence of the three Persons, is all in one and the same GOD: nor yet in respect of the Person of the holy Ghost; for whatsoever is done against any of the Persons, is done against all three: but it is said to be done against the holy Spirit, because done against the immediat effect, work and office of the holy Spirit, to wit, against the shining light of the said Spirit; this light indeed an effect of the Father and of the Son, as well as of the holy Spirit: yet it is said to be against the holy Ghost only, because it fighteth against a special immediat work of his, against that light and work of grace kindled by him.

It is called, *A blasphemy, an impious blasphemy, extremely wicked*. There be divers blasphemies, a blasphemy of God, a blasphemy directly against the person of man: a blasphemy, impious, wicked, such as was *Pauls* blasphemy, which, because (as he testifieth) it was not done wilfully, he was received into

Mat. 21.
31.

Mat. 7.
23. & 2.
3. & 11.
3.
1 Tim. 3.
1. 13.

Luk. I.
10.

into mercy, because he did it ignorantly. But this sin against the holy Ghost, is a blasphemy exceeding wicked surpassing his; because it is done with extreme despite against a manifest convincing light. 3. It is called, *A sin which never shall be forgiven*; not from the nature of the sin, as if there could be any surpassing Gods mercy (for a finite creature is not able to commit that sin, which an infinite GOD in mercy is not more able to pardon.) But it is said to be irremissible, because there is no mercy appointed for it, because there is no repentance to be given to such a one, and such a one shall never beg for mercy. Yea, I may further add, that the fury of such a one who committeth this sin, is so great against CHRIST, that suppose he might have mercy by repentance, yet he would not have it.

Heb. 6.
4.

4. It is called, *A falling away, or apostasie*; because it is not only a simple apostasie of a part, or for a time, nor yet an epilepsie, or a spirit of flammer, but also a total fatal apostasie. 5. It is called, *A sin against conscience & knowledge with great despite against the Spirit of grace*: There is no man but he sinneth against knowledge and conscience. So these pillars of the Church, Peter and David (before him

sinne

sinners, with many more, yet all without despite: therefore take away despite, malice, and extreme despite, & so long there will be no sin against the holy Ghost. Lastly, it is called, *A sin unto death*; because all sorts of sin do follow it, corporal and spiritual, first and second, temporal and eternal.

1 John
5. 16.

S. Where doth this greatest sin chiefly make residence, in those who commit the same?

M. In the heart and mind.

S. How may it be judged of those?

M. By six properties, or effects, three in the mind, & three in the heart.

S. Declare which be they?

M. In the mind, it is done against all sorts of light. First, against the general light of all the powers of the mind. 2. Against the particular special light of the conscience. 3. Against the spiritual light, that light of the Spirit, Word, and grace. Secondly, in the heart. 1. It must be done willingly, with a full consent (as the Apostle speaketh) for if we sin willingly, &c. 2. There must be malice in it, as vers. 19. where such a one is brought in despising the Spirit of grace, &c. 3. There must be the extremity of malice in the same, because such a one treadeth under foot the Son of GOD, and treadeth under the blood of the New

Te-

Testament, as if it were doggs blood, crucifying Christ unto himself, and making a mock of him: all which are actions of despite, and extream desperate malice.

S. What principal qualities must be needs be endued with, who can commit this sin?

Job 6.
70.

Note.

M. He must have a great light and knowledge: for then it is properly said to be committed, when a mans illumination is so great, that he cannot be ignorant (though he would) what he doth; and yet for all this, will willingly, and willingly of a desperate malice, oppugn, impugn CHRIST and his truth more and more, persecuting the same with final obduracy, to that end only to withstand and despite him, so that then they become of a carnal, devilish nature, or rather very devils nature, for still the further one wadeth into this sin (until the consummation thereof) the more he partaketh both of the knowledge and malice of the devil: As the Pharisees, &c. of all others the worst: for some there were who knew Christ in his cratch, some sucking his mother very young, some nailed on the cross: others again could not know him, no not in the greatest light and glory of his miracles. A third sort ha-

had to do with, who knew him clearly
by the light of the Spirit, and of his
wonderful works; and yet maliciously
spoke, and did against their knowledge,
blasphem, scoff, & mock the Son of God,
& these were the *Pharisees*, whom falling
into this blasphemy against the holy
Spirit, Christ reproveth & threatneth.

*S To how many sorts of people is it
incident to commit this sin?*

M As I take it, to two sorts only.

S Which be they?

M First, such who having given
their names unto Christ, taking upon
them a profession of him and his truth,
yet in the time of temptation do make
defection, continuing in the same, un-
til they fall into an universal Apostasy,
so perfecting this sin. 2. There hath
been another sort, who knew the truth
clearly, by a general, special, spirit-
ual, convincing light, not taking up-
on them the profession thereof, nor
the names of Christians, who not-
withstanding that they were indued
with a great light of the truth, yet did
they with all their might, in great ma-
nner impugn the same, persecuting with
great obstinacy **CHRIST** and his
members. Such were the *Pharisees*.

Of the first sort who made defe-
ction, we read of *Alexander the Cop-
per-smith*, *Julian the Apostat*, *Por-
phyrie*

phyrie, &c. Of the others, as I have said, were the *Pharisees*. For they knew that an unclean spirit could not work a true miracle, seeing every true miracle must be wrought by an Infinite, not bounded Power (the whole power of hell being limited) which is only of **GOD**: Therefore to ascribe such miraculous works to *Belzebub*, an unclean spirit (derogating the glory of the Son of **GOD**, and taking away the fruits and efficacy of the Spirit) was in them as valide and pernicious a blasphemy as could be, since all the devils in hell (their powers being

1 *Theff.* joined) are not able to work one true miracle: for by them **CHRIST** was

Note.

declared to be the Almighty **GOD** manifested in our flesh: Justly therefore were they condemned of blasphemy against the holy Spirit, because their sin had in it no infirmity, but was altogether of obstinacy, settled, well advised malice: whence from them this sin hath the name of blasphemy, as from one of the first sort of professors (who have made defection) it is called *Apostasy* ban

S. What do you call, or how do you define this *Apostasy* from the truth they

M. It is not an *Apostasy* from natural, moral, or civil truth, from carnal truth in these outward things (which men so strive) but it is an *Apostasy*

base from a super-natural truth, from a truth concerning our everlasting salvation, and the lively faith in Christ Jesus.

2. It is not only a particular Apostasie from any piece or parcel of this divine truth, but it is a general Apostasie from the whole word of this truth, which we call the Gospel, and consequently a manifest defection from the living GOD, who in CHRIST JESUS was manifested in our nature. Neither is it a partial defection with a part of the soul only, with the mind or heart only; but it is a total defection of the whole soul; yea, not only of the whole soul, but also of the whole man both soul and body. 3. It is a final defection, a defection without recovery: such an Apostasie, as Heb. 6. is called, Heb. 6. *falling away*: so that whosoever falleth truly into this sin, falleth away without recovery: yet men do not come into this universal Apostasie all at once, but by little and little, & progreſſively of time. For first, they chase away & banish their whole light; they waste & make ship-wrack of conscience; & they desperately harden their whole consciences until they become, as it were, incarnate devils, satanized in a wonderful manner, until they reach Belshazzar himself in their desperate despice &

Note.

and malice: so that there is no sin which maketh a man so pitifully to detest Christ, as this sin; yea, with all such extremities hated, that although he might be will receive no benefit of his propitiatory and expiatory sacrifice.

3. *What is the cause that this sin is severely punished?*

M. Amongst other causes, because it is so free of infirmity and sudden fits (and passions (which other sins are not free of) and so full of desperate malicious well-advised malice, tearing forth all light, banishing all conscience in a fighting against the heavens so far, that because it cannot attain unto Christ who now in heaven sitteth at the right hand of the Father in all glory, it undertaketh to be revenged upon his members, the Militant Church upon earth, which (so far as it can) is persecuting, oppresseth, and by all means smothereth out: so that it is just which God in his righteous judgement, shall have decreed never to give repentance unto the same.

Q. *By what steps or degrees doth the soul ascend to the height of impiety?*

M. By four steps it ascends, or rather descends towards hell. First, it makes a man do actions against knowledge & conscience (and that without infirmity, usual in other sins) falling (which

from the faith of CHRIST. Next, it makes them to go on forwards in the same continually, until they make their partial defection a total, their particular a general, and their general a final Apostasie. Then further, it maketh a man devilish, malicious, despicious, to grow in malice against CHRIST and his members more and more. Lastly, if (near finished) it be the sin against the holy Ghost indeed, it maketh a man violently break forth in all sorts of fearful and terrible persecutions, in all kinds of blasphemies, and gross, the visible actual sins; all murders, burnings, oppressions, witchcrafts, sorceries, rips, extirpations. Finally, & what not? To that end only that it may resist, oppose, and despite, and fight against the power, effect, graces, and convicting light of the Spirit.

S. May not one who in Gods sight and who decree is chosen unto life, seem to begin to fall into this sin, and yet be called back therefrom from proceeding therein, and finishing the same?

M. As I take it, he may: for we know Manasseh, the son of good Hezekiah King of Judah, ruling in Jerusalem, the place of GODS glory and worship, in the midst of a glorious Priesthood, many hundred years old (whereof he could not be ignorant)

2.

3.

4.

I Kings 21.1.

did notwithstanding, abominably sin,
 and seem to go on in the finishing of
 this sin for a long time, over-turning &
 extinguishing (to his power) GODS
 worship: building again those high
 places which his father had cast down
 and abolished; making a grove, and
 worshipping the whole host of hea-
 ven; building altars (contrary to
 GODS commandment) in the house
 of the LORD, & the two utter courts
 thereof, for the whole host of hea-
 ven; causing his sons to pass through
 the fire, giving himself to witchcraft
 and sorcery, to use familiar spirits and
 sooth-sayers; setting up the image of
 his grove in the house of the LORD;
 filling and causing Jerusalem to swim
 from corner to corner with innocent
 blood: finally, exceeding those excee-
 ding sins of the Amorites, yet no cast-
 away, but at length proved to be the
 child of GOD, for all this, Josephus
 also thus writeth of him: He was so im-
 pudent, that he spared not to pollute the
 very Temple of God, the City, & the whole
 country: for making his entry in despise
 of God, he slew afterwards all the embow-
 elled men among the Hebrews: and
 though he had no want of Prophets yet
 he said that he killed every day some, so that
 Jerusalem was over-town with blood, &c.
 Thus far we see one went, and was

Joseph.
 Ant. lib.
 19. cap.
 3.

12 M I
 . . . 10

by the
 gain
 (how
 he fir
 he ha
 good
 done
 know
 know
 self w
 for sw
 the m
 be cal
 all in
 S.
 ort a
 magi
 pre
 M.
 matic
 consc
 For t
 they
 could
 winl
 or if
 sin, t
 sin.
 mand
 into
 the
 bloo
 Whe
 and

by the mercy of GOD called back
again. Wherefore no poor Christian
(howsoever sinful) not coming near
the sin of Manasseh, ought not to think
he hath committed this sin: yet it is
good for all to fly all sin, chiefly those
done with deliberation, against light,
knowledge, and conscience: For we
know, the further that even Peter him-
self went in Caiaphas hall, he swore and
forsook, denying CHRIST so much
the more: but it was a great mercy so
he called back again: For which, let
all in their fears, wish and pray.

*S. What in the mean time must com-
fort and uphold poor fearful souls, who
imagine to have committed this sin, where-
fore forsaking all means?*

M. In my judgement, a better infor-
mation of their judgements is of great
consequence to help to sustain them:
For though we yield for a while, so all
they affirm, yet if they say, that they
could wish they had not so sinned, cer-
tainly then they have not thus sinned;
or if they fear to be, or fall into this
sin, they shall surely never commit this
sin. Further, such persons must be de-
manded of, Whether they be come
unto that despite against CHRIST,
that they would trample upon his
blood as upon the blood of a dog?
Whether their impious blasphemie be

5. such, that with the Pharisees, they call him Belzebub? Whether these foregoing properties of this sin have been in them; to wit, a touched heart, a taste of the powers of the Word of truth, a taste of the powers of the world to come, to be partakers of the Spirit? (whence all such who affirm that their former actions and seeming graces, have only been hypocritical lip-labor, are excluded from possibility to have committed this sin) Whether they have fallen quite away from the Religion? Whether they have renounced their faith in CHRIST? Whether they have impugned & oppressed the known truth, yet persisting therein, with resolution still to go on therein? Whether they have fallen against knowledge and conscience? Whether there be no infirmity in their fall? What long time is since they have so sinned? Whether or not as yet, they may be reclaimed? Whether now they obstinately persecute CHRIST in all his members, far as they are able? Whether they do not with a high mind, in all manner gross actual sin and rebellions? Whether their wickedness be such, (unto their power) they draw others into the same excess of rye or woe? Whether their disease has

cern, and is, only in blasphemies of
the mind? and then it is not, nor so
long can be this great sin, which bur-
steth forth (as is proved) in store of all
manner of gross abominable actions?
Whether if **CHRIST** were now
among us visibly, they would set to
their hands, and help to crucifie him
again? Whether their temporal be
turned into a final Apostasie? (which
is only a time for the whole Church to
judge thereof.) Finally, whether they
be transformed, in a manner, into the
very devil, so partaking of his light,
knowledge, malice, and devilish na-
ture? All which properties to be in
them, none but by advice of the devil
(in the fury of a strong temptation).
Will dare to affirm; so that by that time
these questions have been pressed, and
their contrary, lying, shifting sophisti-
cal answers, objections and evasions,
refuted and discovered; it is likely, by
the grace of **GOD**, & the other means,
that the fury of the temptation will
diminish, & their judgements be some-
what enlightened: since it is a trick in
the devil in temptation? chiefly when
he is aided by melancholy) to make
our least sins our greatest, and our in-
different sins, the sin against the holy
Spirit. Therefore now to conclude this
point, all such poor sinners who either

17.

18.

19.

fear to have committed or to commit
 this sin, not having the for-named
 properties (for some, or a few of them
 will prove nothing) may cheer up their
 fainting spirits, and lift up their feeble
 falling hands, and weak knees, making
 straight steps unto their feet (as the
 Apostle speaketh) lest that which is
 halting be turned out of the way. For
 their sin is far, far, far, and not near
 this most fearful extremely impious
 blasphemy, unto which repentance is
 denied. Far from this final Apostasie
 and wilful malicious sin, against know-
 ledge, and the convincing, cool, well-
 advised light of conscience. Far, far,
 & not near this sin unto death called,
The sin against the holy Ghost; and there-
 fore may, and ought boldly to use all
 the holy means appointed of God, to
 attain the assurance of salvation:

*S. But to return to our former purpose,
 how cometh it to pass that the children of
 God fall into such grievous sins, grace by
 the holy Ghost being begun in them?*

Eph. 4.
 29 20.

*M. Because they nourish not the
 grace of GOD, but suffer the po-
 wer of sin to over-rule them.*

*S. After what manner do the degrees
 of sin grow upon the cloath?*

*M. First, the mind is blinded, the
 will perverted, & the actions corrup-
 ted with the desires of the pleasures*

of sin
 are qu
 world
 ning
 de fi. e
 of the
 the vv
 ving
 full til
 S.
 M
 war
 waril
 ing a
 totter
 by p
 nels
 Furr
 again
 lusts
 to fi
 give
 high
 den
 S
 the
 the
 M
 whi
 whe
 ced
 Spi
 of

not consumed.

91

of sin. 2. The graces of the holy Spirit Rom. 7. 12. 13.
are quenched, by the entertaining of
worldly lusts. 3. The inward restrai-
ning grace being away, & so the heart
defiled with uncleanness, the members
of the body (which are now become
the weapons of unrighteousness) ha-
ving no power to resist, do yeeld, and
fulfil the will of the flesh.

S. What may we learn from hence?

M. First to take good heed, and be-
ware of the first motions of sin. Next, Rom. 7. 7. 1 The.
warily to entertain grace, both in fly- 5. 22.
ing all occasions of wickedness, and Jude 23.
entertaining all holy exercises, there- Gen. 3. 3.
by preventing hardness of heart, blind- & 33. 10.
ness of mind, and deadness of spirit. Rom. 7. 24. 25
Further to have a continual battle Rom. 7. 24. 25.
against the vildness of our inward
lusts. Lastly, although the flesh refuse
to fight, yet to be constant, and never
give over striving, if it were but one
fight unto God from the sense and bur-
den of corruption.

*S. What is the disposition and state of
the child of GOD, when he sinneth in
the aforesaid manner?*

M. He is senseless; either of the joys Ps. 51. 10. 11.
which he once felt, or of the terrors 12.
wherewith his soul once was pier- Rev. 3. 1
ced, because he hath quenched the 2. 2. 4.
Spirit. Next, the love of sin prevaileth

The burning bush
against that love which he formerly
had of GOD. Then the heart is hard-
ned; in which, although there abide a
memory of wrath, yet there remaineth
no terror to be as a bridle to curb and
restrain sin. Further, there is a sluggish
unwilling carelessness in performance
of all spiritual exercises: he hath then
no pleasure in prayer, reading or hear-
ing of the Word, &c. Last of all, those
small sins which before he made con-
science of, he will neither account so
much of them, nor of greater sins, as
before he had of evil thoughts.

Rev. 2. 15
16. 17.

S. What is the cause hereof?

*M. First, an inward desertion of
the Spirit. Next, the tyranny of the
flesh in the lusts of it.*

*S. What causeth the Spirit of GOD
to withdraw himself?*

M. Sin and impenitency.

*S. What maketh the affections to be
thus vile?*

*M. First, a distaste of the means of
grace, as: Pleasure in unrighteousness.*

Eph. 4.
30.

*S. Doth the child of God sin as freely,
and as senslessly as the wicked & reprobate?*

M. Before he be called he may?

*S. But after effectual calling, will he
sin as freely and loosely without conscience
as the wicked?*

*M. As concerning the unrenewed
part.*

3. How is it possible that the child of God being effectually called, can fall, seeing he hath the Spirit of God?

Gal. 19.

M. By reason of the weakness of grace, and strength of corruption. Then because the child of GOD suffereth the heart to go loose, without laying any imposition and burden upon the same, either of terror or inward strife, by holy exercises of the mind, or outward lawful employments of an ordinary calling.

Prov. 4.
23.

5. What necessity is there of this burdening the heart?

M. Because the heart is never idle, but in continual motion: therefore when we overcome it not with good things (it being now bent unto all evil) or when in striving we are not equal unto it, it overcometh, making us to fall shamefully.

Mat. 15.
19.
Gen. 6. 5.

5. Doth the child of God for all this sin so freely, that he scapeth in the mean time unchallenged?

M. No: for in the time of his sinning, he hath a reprovng accuser within him.

Rom. 2.
13.

5. What in this doth the renewed part?

M. It will not suffer him to take his full swinge therein, but he is displeased with it. It admonisheth, but is not heard. It opposeth it self, but hath no force to control, command, or restrain: but is overcome with the old floods of filthiness of the unrenewed part: and thus it lyeth as it were smothered, drowned, and quenched, and so the spirit cometh to be grieved.

Esa. 30.
11.

5. How tell me if the child of God can fall after that he hath received great comfort?

M. He may, for Peter, after that he was overshadowed on the Mount, did fall grievously, denying and forswearing CHRIST. And also afterwards when he had received a

2. Cor. 13.
5.

Gal. 3. 12. far greater measure of the Spirit, did not only dissemble himself, but also drew Barnabas into the same hypocrisie.

5. Can the child of God, after that he hath been heavily cast down with terror, fall again?

Isa. 39. 2.

6. 1.

Chron.

21. 1.

1 Cor. 10.

12.

M. He may: so Ezechias, after he had been greatly terrified, did fall; so did David in numbring the people.

5. Why suffereth the Lord his Saints to fall thus?

M. First, to teach him that standeth to take heed lest he fall. 2. To show unto the Saints their own weakness. 3. To teach them to entertain and cherish GOD carefully in their hearts. 4. To make his children earnest in begging the grace of sanctification (yea, above the grace of feeling) that their election may be confirmed so much the surer unto them thereby.

5. Doth the Lord suffer his Saints after they have fallen, to sleep in sin?

M. Not always, but in the end he wakeneth them.

Gen. 42.

21. 22.

5. What is the first thing which GOD worketh in them at their wakening?

M. He worketh in them: first, sight; secondly, a sense of sin; lastly, a fear of punishment.

2 Chr. 34.

27. 28.

5. What manner of sight worketh he?

M. First, he letteth them see the hainousness of their sins, in having offended so gracious, dreadful, and terrible a Majesty. Then he aggravateth their sins so much the more, in that it was against the light of conscience and feeling, after their effectual calling; therefore the wrath of GOD to be so much

Exe. 36.

31. Psal.

88. 2. 3.

4. 5. 6. 7.

the more increased against their sin. Lastly, he sheweth them to be guilty, and by their own confession, judgeth and condemneth them to be worthy of hellfire.

5. What manner of sense is that the child

child of God hath, being thus awakened?

M. First, a sensible torment; Next, an absence of the holy Spirit; and his sin standing up betwixt him and the mercy of GOD.

3. What manner of torment is that which he feelth?

M. The torture racking conscience drawing him before GODS tribunal, accusing, convicting, and condemning him, beginning to be a terrible executioner, in vexing and tossing the soul with the intolerable sting of an unspeakable wrath.

Ps. 88. 15
16. and 3.

4. What in the mean time doth the soul in such an estate?

M. It suffereth under intolerable weights and burdens, doublings, heavy conflicting battels, not being able to find any issue.

5. What manner of fear is that which the child of God hath been awakened?

M. A fear of eternal rejection from GOD.

Next, a fear that his effectual calling (which he once imagined to be good) was but

Ps. 71. 9
& 143. 7.

counterfeit. Further, a fear that the holy Spirit will never come again, either to

comfort or sanctifie him in that measure he

Ps. 51. 11

formerly enjoyed it. Lastly, a fear that either his sin will not be forgiven him; or at least will bring some great shame and punishment upon him.

6. In this estate, what is the disposition of the child of God towards sin?

M. He withereth from the bottom of his heart he had not so sinned. Next, he hath

Job. 39.
37. 38.

indignation at sin; not so much for the torment he feelth, as that he hath offended so

and 42. 6.

good and gracious a GOD; yea, he abhorreth himself for his sin.

7. What learn we from this manner of wakening of Gods Saints?

M. First, that GOD will not suffer his children to sleep for ever in their sin. Next,

that sin hath a most terrible fearful countenance.

Gen. 42. 22. nance. Lastly, that though sin lurk for a while, and seem pleasant to the taste, yet it bringeth with it the extreamest sorrow in the world: yea, if GOD but waken any for an evil thought, it proveth more fearful then all the torments in the earth.

S. Which be the sins that trouble the child of God most?

M. Those sins which he committeth after his effectual calling.

S. But will the Lord suffer his children to ly still thus under terror & doubting?

M. No.

S. What, and how worketh he in his Saints, after that in this manner he hath beaten them down?

Jer. 31. 18. M. First, he softneth the heart in a bitter
19, sorrow, in the abundance of the spirit of pray-
Eze. 36. er & mourning, to pour out the heart be-
31 Zac. fore him, with many tears and strong cries.
12. 10. Next, by degrees in process of time, he
11. 12. poureth out, first a hope, then a sense and
persuasion of the remission of sins, cleansing
the soul from guiltiness, through his most
precious blood, all-sufficient merits, and
satisfaction, being apprehended and applied
by faith, which he then increaseth and
strengtheneth to see and lay hold upon the
promises of life. Then hereupon he bringeth
Pl. 143. comfort, and more assured persuasion unto the
8. 9. 10. ii soul, confirming and settling the weary and
troubled heart with the spirit of peace. Last-
ly he giveth the trembling soul a free access
Heb. 4. 16 unto his countenance, with boldness to draw
Rom. 8. near unto the Throne of Grace, and cry, Abba,
15. Father. So that mark how fearful it was
Cal. 45. 6. before of his dreadful Majestie, and how
it was perplexed in doubting of his love, it
will now find him a thousand times more
comfortable and more sweet, in pouring out
of his love, and the sense thereof, by the
Spirit of adoption, and joy of the holy Ghost.

S. What

S. What fruits bringeth this forth?

M. In respect of God, the child of God will love him better then ever he did before. The Lord will also be most precious in his eyes; and the promise will be as meat and drink unto the soul. Next, regard of sin, he will hate and abhor it more then ever he did, and will be more wary of the deceitfulness thereof, that it snare and inrice him not in the like manner again. Further, he will abhor himself in regard of sin, accounting of himself as of the most base and miserable wretch in the world. Lastly, he will labor incessantly, in season and out of season, to make a covenant with the eyes, the tongue, and all the members of the body, watching also diligently over the heart and affections, that (as in former times) they ryot not in licentiousness.

Pl. 116
1.2 3.4
5.

Job 42.6.

Job. 31.1

S. Yet I would know, whether one feeling the bitterness of his sin, and mourning for the same, and having a sense of the forgiveness thereof, with a full purpose never to do so any more, by Gods grace: if yet for all this, he can fall into the same sin again?

M. Yea certainly, in some sort.

S. How so?

M. First, because in men there is a predominant sin of natural inclination, which hath more power over a man then any other sin, which cleaveth as close unto him as the skin of his body. This sin, for the most part, leadeth and over-ruleth a man: well it may be that with much grief, sorrow and mourning and with many teares he may obtain grace, to see, hate, strive against it, and in part to slay it; but do what he can, he will hardly get it abolished. Again, because satan the cruel enemy of our salvation, still provoketh the child of God, chiefly with the inticements of that over-ruling sin, working

Heb. 12.
1.

Rom. 7.
23

ing

The burning lust

1. Cor. 12.
31.

2. Cor. 2.
12.

Rom. 7. 13

Ing after this manner: First, he watcheth diligently for an opportunity to catch us, when we are not upon our guard; or when (being careless) we think and teach our selves that we have sufficiently overcome and mastered such a sin, and that we shal not be troubled therewith any more. Then having thus at unawares surprised us (we being unarmed, and not able to resist) his inticements (aided by our inward foes) reenter into us again by degrees, so causing us to fall by little and little. For first, he casteth a fair smooth vail over the predominant sin of natural inclination, making it either (if it be possible) to appear no sin at all, or at least to be but a small light, trifling thing; and not out of measure sinful, as indeed it is: after which (frailty not being able to resist) the affections are defiled, inflamed, and set on fire, with a love to the enticing object of seeming delight: which being done (the flesh & carnal reason now bearing the sway) he never leaveth until he cause the child of God to fall into the same sin again, unless the Lord by special grace sustain him.

5. What moveth that cruel enemy to assault Gods children in that terrible manner?

M. The hatred which he hath; first, against God, and then against man, because of God. Next, because above all things he would gladdest have one to fall away who hath obtained grace: For this he thinketh is his glory, to disgrace the work of the holy Spirit in us, and to cause the name and holy Religion of God to be blasphemed: As also that he may brag (if it were possible) of his victory over the power & grace of God. And further, because there is rooted in him an invisable desire of the destruction of all the creatures of God, but especially of his elect children.

1. Pet. 15.
8.

8. What lesson ariseth from hence?

M. First to take no truce with sin, because this cruel enemy entrencheth into the soul thereby: For dallying with sin, is (as it were) a door for him to enter in us; the soul then being the place of his residence. 2. To labour diligently and narrowly to find out all our sins chiefly that predominant of natural inclination. 3. We must labor to be in a continual battel always with all our sins, giving them no rest: nay, not so much as suffering an evil thought to enter into our mind, with peace, but to surpass, persecute and crucifie it, presently, by lifting up the heart unto Christ, and striving against it. 4. To be sure that we repent us of all our sins, truly, as often, and so many as possibly we can remember, craving pardon for those we cannot call to mind: and as our eyes are opened, by which we see more and more, to be sure we purge all out, conceal nothing from God: so making a clear conscience. 5. To be at a continual battel with all our evil affections, pressing them down with a continual remorse and sorrow, with faith in the obedience, merits, death, and resurrection of Christ Jesus. 6. To watch continually, and beware, that the strength of sin on a sudden inflame not so the powers of the soul, that they break out like fire in the whole man. 7. To be sure, above all things, we continue a most earnest constant fight against our predominant sin; being wary, as we love our life and peace, that we suffer not the least motions thereof to enter in our souls, because this (above all other sins) is the traitor that will soonest deceive us, under shew of friendship. For if we suffer the thoughts thereof to entrench upon us, it will pass our power to restrain the same, until (as our enemies sorrow) it have burst forth in action. Further, to labor to fill the heart, both with the Word, and with a sense of our continual guiltiness

Psal. 97.

10. and
33. 32.

Lam. 3. 40

Psal. 32.

5.

1 Cor. 16.
13.

Ibid.

Rom. 7.

11.

Col. 3.
17.

guiltiness, because we drink iniquity continually, like unto water: endeavoring therefore to let the fear of God so possess the soul, as to terrifie it from every little sin, remember also continually the excellency of that ever glorious Crown, prepared for all those who with a true (though weak) endeavour, according to grace given, strive for the same with patience, running that race which is set before them: lest with the damned they burn in hell fire for ever. Then to labor with all our might to keep a broken and contrite heart, soft & humbled, not only for the evil we do, but also for that good we should have, and do. Further, to be familiar with God in prayer, laboring so to settle the heart that we may be more and more acquainted with him. In which we must mark what our disposition is before we pray, what comfort we have in prayer, and how we are disposed after prayer; when, if we find no comfortable presence, or sense of his love, we must look back unto our former actions, since last we received comfort, viewing that Jonas causeth this tempest: which sound, we then must never give over, until by a sound repentance we have purged the heart thereof. Lastly, to endeavour (whatsoever the world think) still to keep a sorrowful and lowly heart, longing for his blessed Majesty, until he come: when we feel him present, blessing him for the same, & diligently, regarding him by faith & a good conscience.

Heb. 2.

I.

Psal. 51.

17.

Rom. 7.

18, 19.

Jonah 1.

8.

Tit. 2.

13.

Idem.

S. Seeing the Lord hath all grace in his own hand, and both biddeth us be holy, as he is holy, and hath power to make us holy; what is the cause that he suffereth his dear Saints to fall sometimes again and again into the same sins which they hate, being sorrowful for them, and desiring earnestly to leave them?

M. Tg

M. To exercise their Faith and repentance and humble them, lest they should grow proud. To make them loath this present life (in regard of sin) when they behold and feel themselves thus loared against their wills. To long for that life, where they shall never sin any more, but serve their God willingly, perfectly, and constantly for ever and ever.

Job 48.
9.

S. May any one then conclude, that he is under the eternal terror of Gods wrath reprobated, when he feeleth an absence of God, a presence of sin after remission, and true sorrow, falling into the same sin again?

Phil. 1.

Rom. 7.
15. 19.
20.

M. No.

S. In such an extremity, what must then uphold?

M. Three things. 1. To look unto that which God worketh in us. 2. To look diligently into the nature of God. 3. Unto the examples of the Saints.

S. What should be observed, concerning Gods working in us?

M. First, that seeing we consist of divers contrare parties, renewed and unrenewed, that there may be in the renewed a mistaking of the evil, that we may say with S. Paul, It is no more we, but sin which reigneth in us, doing the evil. So again, the thing which I hate, that do I; and the good thing which I would, that do I not. Next, we must be sure that so often as we fall we must immediately flee unto God by repentance, to obtain new remission and pardon, not delaying the time, lest ere we be aware, deadness and hardness of heart steal upon us, seeing he who is unfit to day, shall be less fit to morrow; remembering therewithal, lest Satan (who watcheth but an opportunity to drown the soul in perpetual sorrow) suggest some lie or slander upon the truth of God. That the just man (as is written) falleth seven times a day, and riseth

Proy. 24. riseth again: and that when a sinner repenteth him of his sins, from the bottom of his heart, God will put away all his iniquities out of his sight. And further, that since he himself (the Law-maker) in the Gospel hath commanded us, to forgive our brother not only seven times, but also seventy seven times a day; not to doubt seeing he is the perfect pattern & fountain of mercy) but that he will put in practice his own commandment.

Luk. 17.
13.

Further, we must observe whether the falling into sin bringeth with it a new and more mortal hatred unto the same sin, with new exercises of faith; so that look how fast and often sin assaileth us, we be as busie laboring and thinking of new engines, with which we may resist, destroy and expel the same, resolving by the grace of God never to give over, until we obtain victory over it; with a resolution to fight constantly against it, though God should humble us with such a cross until our last breath; here trying whether yet in this extreme sorrowful estate (we have a secret hope) with heavy, low, drowned, stolen sighs, that God will one day, in his own good time relieve us: we in the mean time retaining a holy humble jealousy over our selves, altogether relying upon God, and mourning as oft as we are able, for strength against it: chiefly then when we imagine all peace, the power and rage thereof being quite subdued. Then also, we must mark, if our love unto God maketh also our love unto Christ Jesus, to grow bold and violent, so that we run into him with all our might, saying hold of him and his righteousness, for our life with a vehement love (grounded upon his nature) which will not be put back with whatsoever checks. Thus crying unto him continually for a sense & feeling of remission of our sins: (for those unto whom much is forgiven given, they love much) it being a most sure

Mat. 15.
27.
Cant. 8.
1. 8.

token

oken of forgiveness, when our souls are bound
with a secret sweet love unto Christ Jesus.

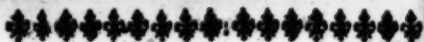
Lastly, we must take heed and be sure that
we have this disposition in us, that because we
have so often found God so exceeding good
and merciful in forgiving us again and again,
that if it were possible, although there were
as hell, yet for the love of God only, we would
abstain from sin, and occasions thereof.

S. What should we look to in the na-
ture of God?

M. That he is Mercy and Love in self, and
through love hath sent Christ to redeem us:
and that he looketh not unto our unrighteous-
ness, but unto his own mercies. That as the
merciful fathers render the good of their chil-
dren in all chastisements, so doth God in all
these crosses procure the good of his saints.
That there be more mercies in God, then sin-
ners. That as he is able to forgive us one sin,
so he is able to forgive us many hundred
thousand sins; even so often as he giveth un-
der faith and repentance. For the Lord ne-
ver bestoweth these graces upon any, whom
he also therewith forgiveth not.

S. What should we have regard unto
in the examples of the Saints?

M. First, look how they have fallen after
grace obtained. 2. Consider how God hath
freely forgiven them. 3. Consider that they
not only obtained mercy for themselves, but
that they also might be the examples of the
mercies of God unto others. Paul, he ob-
tained mercy, that Jesus Christ might show
upon him all long-suffering, for an example
unto all such who should in time to come be-
lieve unto eternal life. And Abraham, his
faith was accounted unto him for righteous-
ness; and it is taken not for him only, but
also for us who believeth in him, who raiseth
up Jesus our Lord from the dead.



A Table of the Contents and sum of this Book.

P roofs that there is a God.	page 4
Proofs that the Scriptures are the word of God.	7
Definition of God.	9
The object of his justice and mercy.	10
The causes of the proceeding of the wrath of God.	11
How God is said to be angry.	ibid
How to discern when wrath is at hand.	12
How God bringeth about his wrath.	13
That hardness of heart (though it means both past & present have not been effe- ctual) cannot argue reprobation.	14
Signs of temptation.	17
The conditions of such who are, & who are not under wrath, described.	18
Who they are who feel wrath, and yet are far from the same.	19
The several conditions of this estate. ib.	
What a troubled soul in this estate, tor- ted with divers tempests of wrath, must do.	22
Who they are who have not a deep sense of wrath, & yet are far from wrath. ib.	
The several conditions of this estate.	23
How to know whether in hardness of heart, we are under wrath, or not.	25
Comforts for such who are not able to serve God, as they think in spirit and truth.	ibid.
Why God at first will not be found in the means.	26
Who are they who feel not wrath, and yet remain under the wrath of God.	27
The several conditions of this estate. ib.	
How	

The Table

How far a professor may be under this wrath.	30
Description of a saving knowledge.	ib.
How to know whether or not Christ hath been laid hold upon.	32
Trial of true sorrow.	33
The trial of spiritual desires.	34
Trials whether or not one hath had feel- ing.	36
Difference of restraining and renewing virtue of the holy Spirit.	37
Comforts in this estate, under hardness of heart.	ibid.
Who they be who feeleth wrath, shall perish in the same.	38
What sense reprobates have, being weakened with horror.	39
Degrees how this horror cometh unto them.	ib.
Difference betwixt the elect and them, in the sense of wrath.	40
Behavior of the child of God under the sense of wrath.	ib.
How near the child of God may come unto the wicked, in feeling of the wrath of God.	41
How to judge of Gods secret favour, in such an estate.	42
Faith must not be measured by the fruits thereof, and feeling, in the time of desperation.	43
Why and how for the present one may walk in the means with small or no comfort, and yet God be true in all his promises.	ib.
Why Novices in Christianity, have much feeling.	45.
Why aged Christians have less feeling then at first, yet stronger consolation.	ib.
Why Gods children so mourn for want of feeling.	49

Why Gods children so much rely upon
feeling. ibid.

Wherefore God giveth unto his chil-
dren such a measure of feeling at first.

Why God delayeth to give comfort
unto such for so long a time. ib.

The Rock of refuge in such deser-
tions. 55

A temptation rising from thence refu-
ted. 58

How God revealeth himself unto the
soul. 63

Trial of true light. ib.

Trial to know whether the light of mi-
sery come by the right Spirit. 69

Consolations in hardnels of heart
one as yet not having perceived a
change. ib.

Consolation against desperation
though all ones lifetime he hath had
no feeling. 66

The greatest and least measure of fee-
ling the Saints have in his
life. 67

What the disposition of the child of
God is in the least measure of feeling
either under terror, or security. ibid.

Why God will have his children to
feelings of conscience, and hardnels
of heart. 68

Effects of former feeling in deser-
tion. ibid.

How fearfully the child of God after
effectual calling, may fall. 6

How far the child of God may be oppre-
ssed with the sense of wrath, yet re-
maining in a safe estate. ib.

How far he may stray in his affections
with the causes of his disorder. 70

Degrees how sin groweth upon the
soul. ib.

Whether

The Table

Whether the child of God may fall in- to such gross sins, as wicked men do.	ib.
Discovery of the sin against the holy Ghost.	71
That it is.	ibid.
Why it is so diversly named.	72
Where the chief residence thereof is.	ib.
How there it may be judged of.	73
His principal quality who committeth the same.	ib.
How many sorts of men can commit it.	74
Definition of this Apostasy.	ib.
Why thus it is punished.	75
By what steps it mounteth to the highe of all impiety.	ibid.
How far one chosen in the decree of God may seem to wade in this sin, and yet be called back.	76
Consolation for poor souls, who ima- gine they have committed this sin.	77
Why Gods children fall into grosser sins like unto wicked men.	80
The state and disposition of the child of God whilst he sleepeth in impeni- tency, with the causes thereof.	85
In this estate what be the actions of the renewed and unrenewed part.	87
How God raiseth such after their fall.	90
How God worketh in a more special manner, to raise them up.	95
When shall some sort the child of God may fall into the same sin again after true repentance.	ibid.
Why the tempter doth so beset Gods children.	100
The means to withstand this tempta- tion.	101
Why	

The Table.

Why God suffereth his children
fall again and again, in the same
sin.

What must comfort and support
a child of God falling into the same
again and again.



FINIS.



en
lan
i
tt
e

